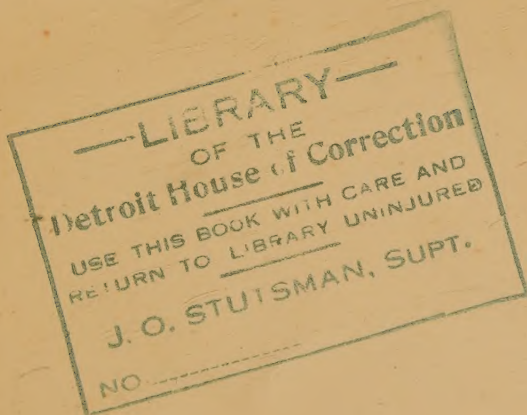
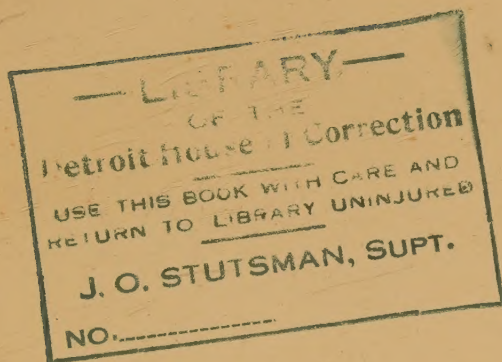










"Damsel, I say unto thee, arise." — MARK v. 41.

SCIENCE AND HEALTH;

WITH

A KEY TO THE SCRIPTURES.

VOL. I.

BY

MARY BAKER G. EDDY,

PRESIDENT OF MASSACHUSETTS METAPHYSICAL COLLEGE.

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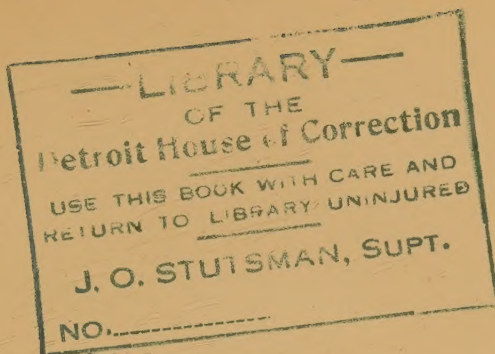
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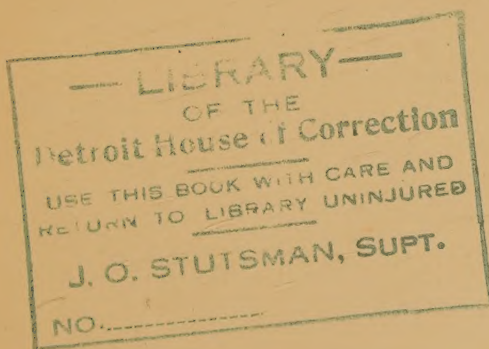
"God is Love."

1 JOHN iv. 8.

< "There is nothing either good or bad, but thinking makes it so." >

SHAKESPEARE.

"I, I, I, I itself, I,
The inside and outside, the what and the why,
The when and the where, the low and the high,
All I, I, I, I itself, I." >



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P R E F A C E.

(THERE seems a Christian necessity of learning God's power and purpose to heal both mind and body. This thought grew out of our early seeking Him in all our ways, and a hopeless as singular invalidism that drugs increased instead of diminished, and hygiene benefited only for a season. By degrees we have drifted into more spiritual latitudes of thought, and experimented as we advanced until demonstrating fully the power of mind over the body. About the year 1862, having heard of a mesmerist in Portland who was treating the sick by manipulation, we visited him; he helped us for a time, then we relapsed somewhat. After his decease, and a severe casualty deemed fatal by skilful physicians, we discovered that the Principle of all healing and the law that governs it is God, a divine Principle, and a spiritual not material law, and regained health.

It was not an individual or mortal mind acting upon another so-called mind that healed us. It was the glorious truths of Christian Science that we discovered as we neared that verge of so-called material life named death;

yea, it was the great Shekinah, the spirit of Life, Truth, and Love illuminating our understanding of the action and might of Omnipotence ! The old gentleman to whom we have referred had some very advanced views on healing, but he was not avowedly religious neither scholarly. We interchanged thoughts on the subject of healing the sick. I restored some patients of his that he failed to heal, and left in his possession some manuscripts of mine containing corrections of his desultory penning, which I am informed at his decease passed into the hands of a patient of his, now residing in Scotland. He died in 1865 and left no published works. The only manuscript that we ever held of his, longer than to correct it, was one of perhaps a dozen pages, most of which we had composed. He manipulated the sick ; hence his ostensible method of healing was physical instead of *mental*. We helped him in the esteem of the public by our writings, but never knew of his stating orally or in writing that he treated his patients *mentally* ; never heard him give any directions to that effect ; and have it from one of his patients, who now asserts that he was the founder of mental healing, that he never revealed to any one his method. We refer to these facts simply to refute the calumnies and false claims of our enemies, that we are preferring dishonest claims to the discovery and founding at this period of Metaphysical Healing or Christian Science.

The Science and laws of a PURELY mental healing and their method of application through spiritual power alone, else a mental argument against disease, ARE OUR OWN DISCOVERY at this date. True, the Principle is divine and eternal ; but the application of it to heal the sick had been lost sight of, and required to be again spiritually dis-

cerned and its science discovered, that man might retain it through the understanding. Since our discovery in 1866 of the divine science of Christian Healing, we have labored with tongue and pen to found this system. In this endeavor every obstacle has been thrown in our path that the envy and revenge of a few disaffected students could devise. The superstition and ignorance of even this period have not failed to contribute their mite towards misjudging us, while its Christian advancement and scientific research have helped sustain our feeble efforts.

Since our first Edition of Science and Health, published in 1875, two of the aforesaid students have plagiarized and pirated our works. In the issues of E. J. A., almost exclusively ours, were thirteen paragraphs, without credit, taken verbatim from our books.

Not one of our printed works was ever copied or abstracted from the published or from the unpublished writings of any one. Throughout our publications of metaphysical healing or Christian Science, when writing or dictating them, we have given ourselves to contemplation wholly apart from the observation of the material senses: to look upon a copy would have distracted our thoughts from the subject before us. We were seldom able to copy our own compositions, and have employed an amanuensis for the last six years. Every work that we have had published has been extemporaneously written; and out of fifty lectures and sermons that we have delivered the past year, forty-four have been extemporaneous. We have distributed many of our unpublished manuscripts; loaned to one of our youngest students, R. K——y, between three and four hundred pages, of

which we were sole author — giving him liberty to copy but not to publish them.

‘Leaning on the sustaining Infinite with loving trust, the trials of to-day grow brief, and to-morrow is big with blessings.

The wakeful shepherd, tending his flocks, beholds from the mountain’s top the first faint morning beam ere cometh the risen day. So from Soul’s loftier summits shines the pale star to the prophet-shepherd, and it traverses night, over to where the young child lies, in cradled obscurity, that shall waken a world. Over the night of error dawn the morning beams and guiding star of Truth, and “the wise men” are led by it to Science, which repeats the eternal harmony that is reproduced, in proof of immortality. The time for thinkers has come; and the time for revolutions, ecclesiastical and civil, must come. Truth, independent of doctrines or time-honored systems, stands at the threshold of history. Contentment with the past, or the cold conventionality of custom, may no longer shut the door on science; though empires fall, “He whose right it is shall reign.” Ignorance of God should no longer be the stepping-stone to faith; understanding Him, “whom to know aright is Life eternal,” is the only guaranty of obedience.

This volume may not open a new thought, and make it at once familiar. It has the sturdy task of a pioneer, to hack away at the tall oaks and cut the rough granite, leaving future ages to declare what it has done. We made our first discovery of the adaptation of metaphysics to the treatment of disease in the winter of 1866; since then we have tested the Principle on ourselves and others,

and never found it fail to prove the statements herein made of it. We must learn the science of Life, to reach the perfection of man. 'To understand God as the Principle of all being, and to live in accordance with this Principle, is the Science of Life.' But to reproduce this harmony of being, the error of personal sense must yield to science, even as the science of music corrects tones caught from the ear, and gives the sweet concord of sound. There are many theories of physic and theology, and many calls in each of their directions for the right way; but we propose to settle the question of "What is Truth?" on the ground of proof, and let that method of healing the sick and establishing Christianity be adopted that is found to give the most health and to make the best Christians; science will then have a fair field, in which case we are assured of its triumph over all opinions and beliefs. Sickness and sin have ever had their doctors; but the question is, Have they become less because of them? The longevity of our antediluvians would say, No! and the criminal records of to-day utter their voices little in favor of such a conclusion. Not that we would deny to Cesar the things that are his, but that we ask for the things that belong to Truth; and safely affirm, from the demonstrations we have been able to make, that the science of man understood would have eradicated sin, sickness, and death, in a less period than six thousand years. We find great difficulties in starting this work right. Some shockingly false claims are already made to a metaphysical practice; mesmerism, its very antipodes, is one of them. Hitherto we have never, in a single instance of our discovery, found the slightest resemblance between mesmerism and metaphysics. No especial

idiosyncrasy is requisite to acquire a knowledge of metaphysical healing; spiritual sense is more important to its discernment than the intellect; and those who would learn this science without a high moral standard of thought and action, will fail to understand it until they go up higher. Owing to our explanations constantly vibrating between the same points, an irksome repetition of words must occur; also the use of capital letters, genders, and technicalities peculiar to the science. Variety of language, or beauty of diction, must give place to close analysis and unembellished thought. "Hoping all things, enduring all things," to do good to our enemies, to bless them that curse us, and to bear to the sorrowing and the sick consolation and healing, we commit these pages to posterity.

MARY BAKER G. EDDY.

NOTE. — The author takes no patients at present, and has no time for consultation on disease.

SCIENCE AND HEALTH.

CHAPTER I.

SCIENCE OF BEING.

AT the Oxford University, England, a prize of one hundred pounds has been offered for the best essay on Natural Science that refutes the tendency to attribute physical effects to physical causes rather than a final spiritual cause. A demand for metaphysics expresses the wants of the race. It is the one question to be considered, for it relates more intimately than all others to the progress of mankind. The age seems ready to verge upon this subject, to think briefly on the supremacy of Spirit, and to touch the hem of its garment and be made whole. The utter control of mind over body is no longer a question with us; we have gained its proof by demonstration, and have reduced our discoveries to a system, stated the principle upon which it is based, and the rules for applying metaphysics to the treatment of disease. 7

After careful examination of the discovery in metaphysics that mind governs the body not in part but wholly, we submitted our metaphysical system of treating disease to the broadest practical proofs. Our theory has gradually gained ground, and established its own

proof whenever it has been employed honestly and under circumstances that permitted its demonstration as the most effectual curative agent in medical practice.

As time is working wonders in the world we call material, the swift pinions of thought are soaring to the realm of the real, the first cause of all things. A material basis whence to deduce all that is deemed rational is yielding slowly to a metaphysical basis of reasoning, changing from matter to mind to discover cause and explain effect. The honored materialistic philosophers, Professors Tyn-dall, Huxley, Agassiz, and so on, appear to challenge to final combat physics and metaphysics: and at this Utopian period, like the shepherd-boy with his sling, woman goes to battle with the Goliath. The theories that we contest, stated fairly, are these: that all is matter; else matter originated in mind, and possesses the actual of mind,—sensation and life. The first-named theory, that all is matter, is quite as feasible as the second, that Mind and matter coexisted and co-operates. But the fact remains that one of the following statements can alone be true; namely, that all is matter, or that all is mind: which one is it? The conservative position that gives place and power to both matter and mind falls to the ground: science is radical, and permits no half-way positions for a rule. The metaphysical statement that all is mind is not supported by the evidence before the senses until we take the principle and rule of this statement to prove it; then we can arrive at no other conclusion. Our discovery that mind produces all the action of the body set thought to work in new channels, and we found the above statement true and demonstrable. Few will deny that an intelligence apart from man formed

and governs the spiritual universe and man: and this intelligence is the eternal Mind, and neither matter nor man created this intelligence and divine Principle; nor can this Principle produce aught unlike itself. All that we term sin, sickness, and death is comprised in the belief of matter. The realm of the real is spiritual; the opposite of Spirit is matter; and the opposite of the real is the unreal or material. Matter is an error of statement, for there is no matter. This error of premises leads to error of conclusion in every statement of matter as a basis. Nothing we can say or believe regarding matter is true, except that matter is unreal, simply a belief that has its beginning and ending.

The conservative firm called matter and mind God never formed. The unerring and eternal Mind destroys this imaginary copartnership, formed only to be dissolved in a manner and at a period unknown. This copartnership is obsolete. Placed under the microscope of metaphysics matter disappears. Only by understanding there are not two, matter and mind, is a logical and correct conclusion obtained of either one. Science gathers not grapes of thorns or figs of thistles. Intelligence never produced non-intelligence, such as matter: the immortal never produced mortality, good never resulted in evil. The science of Mind shows conclusively that matter is a myth. Metaphysics are above physics, and drag not matter, or what is termed that, into one of its premises or conclusions. Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul. These ideas are perfectly tangible and real to consciousness, and they have this advantage,—they are eternal. Mind and its thoughts comprise the whole of God, the

universe, and of man. Reason and revelation coincide with this statement, and support its proof every hour, for nothing is harmonious or eternal that is not spiritual: the realization of this will bring out objects from a higher source of thought; hence more beautiful and immortal.

The fact of spiritualization produces results in striking contrast to the farce of materialization: the one produces the results of chastity and purity, the other the downward tendencies and earthward gravitation of sensualism and impurity.

The exalting and healing effects of metaphysics show their fountain. Nothing in pathology has exceeded the application of metaphysics. Through mind alone we have prevented disease and preserved health. In cases of chronic and acute diseases, in their severest forms, we have changed the secretions, renewed structure, and restored health; have elongated shortened limbs, relaxed rigid muscles, made cicatrized joints supple; restored carious bones to healthy conditions, renewed that which is termed the lost substance of the lungs; and restored healthy organizations where disease was organic instead of functional.

Aside from the opposition to what is new, the greatest difficulty in introducing our metaphysical system is to express metaphysics in physical terms, and then to be understood metaphysically. This difficulty is overcome only by teaching the student the metaphysical meaning of the terms in common use. Out of twelve lessons to our class a shorthand writer produced over twelve hundred pages, all of which were unfit for use, owing to her ignorance of our subject, misapplication of our terms, and omitting our full statement as we translated physics into

metaphysics, the original text of all things real and eternal.

The science of Mind explains cause and effect, lifts the veil of mystery from Soul and body, reveals the scientific relation of God to man, unwinds the interlaced ambiguities of being, sets free the imprisoned thought, and explains the divine Principle of man and of the universe. This metaphysical science explains man and the universe spiritually, and reveals them only as spiritual, not material, and harmonious and eternal. The discovery of harmonious being is more important than the discoveries relating to astronomy, or any advanced idea that science has promulgated.

Human views, conflicting opinions and beliefs, are mortal mind that can emit a poisonous atmosphere more destructive to health than what is named material miasma.

Nothing but the understanding can correct this atmosphere, invigorate and immortalize the body. But, before this result is obtained, understanding and belief must be classified as Truth and error, that meet in a war of ideas, until the thunderbolts of belief shall burst and die away in the distance, and the rain-drops of Truth refresh the parched earth.

Because we apply the word science to Christianity, and Christendom resists this word, we shall lose no faith in Christianity, and Christianity shall lose no hold on us. The Principle of things must interpret them; and we should never attempt with an opinion or belief to steady the altar of science. God is the Principle of all that represents Him, that is harmonious and eternal: and science alone reveals Principle; therefore divine science, as demonstrated by Jesus, alone reveals God, the Prin-

ciple of all that really is, and whose government is supreme over all.⁷ There is no physical science. All science proceeds from a Divine Intelligence: it cannot be human, and is not a law of matter, for matter is not a law-giver. Science is an emanation of Mind: it has a spiritual and not a material origin, and is a divine utterance, the comforter that leadeth into all truth.

We learn from divine science that the unerring and eternal Mind is omnipotent and omnipresent, a universal cause and the only Creator, and there is no other causation, He alone creates the real and it is good; therefore evil, being the opposite of good, is unreal, and cannot be the product of God. In the original text good was the term for God, and all that He made was good like unto Himself. Because Spirit is real, and matter its direct opposite, matter is the unreal. Spirit is Principle, and man its idea: immortality is the real, and mortality the unreal. God is Spirit, and Spirit is Principle; and Principle is Life, Truth, and Love, — the only substance and intelligence, the Soul of the universe and of man. Principle and idea are God and man, and the universe is embraced in the idea; Principle being Spirit, its idea must be spiritual. All is Mind: there is no matter. The visible universe, and what is termed material man, are the poor counterfeits of the invisible and spiritual, universe and man. Eternal things are God's thoughts in the realm of the real. Temporal things are the beliefs of mortals, and are the unreal, they being the opposite of the spiritual and eternal.

There is but one Mind. The erring, sinful, sick, and dying, termed mortals, are not man and are not Mind; but to be understood we shall classify evil and error as mortal

mind, in contradistinction to good and Truth, the Mind which is immortal. What we term matter is one of the beliefs of mortals. Spirit is the only substance, and consciousness in science: the senses oppose this, but there are no senses material, for matter has no sensation. What we term the five personal senses are simply beliefs of mortal mind, that say Life, substance, and intelligence are matter instead of Spirit. These beliefs and their products constitute error, and this error opposes the Truth of being; hence the scripture, "For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other." There is nothing in Spirit out of which to create matter: it destroys it: to Spirit there is no matter, and as we approach it we shall lose all consciousness of matter. What is this "I" that is personality and not Spirit? It is a mortal belief that saith man is both mind and matter; but this is self-contradictory; for if man was that, the loss of a limb would take away a portion of manhood. There is nothing in God out of which to make a devil. The so-called personal senses afford no evidence of God. We can neither see through the eye, hear through the ear, feel through the senses, taste or smell Spirit; and that which affords no evidence of God gives but an incorrect testimony of Life, Truth, and Love; and God never created such false heralds of himself as a mortal man, sin, sickness, or death. Truth is real: error is the opposite of Truth; therefore error is unreal. Spirit and its formations are all that are real: no partnership or fellowship exists between those two opposites, Spirit and matter. They cannot co-exist or co-operate, and either one can no more create the other than Truth can create error, and *vice versâ*.

The temporal and unreal never touch the eternal and real; the mutable and imperfect, the immutable and perfect; the inharmonious and self-destroying, the harmonious and self-existing. Those are the tares and wheat that never mingle: but to belief they appear to grow side by side, until science separates them through the understanding of God; for one is Truth, and the other error; and error is without the reality of Truth. When we understand Spirit, we shall yield the belief that Life, substance, or intelligence is aught but God. Nature and revelation inform us that like produces like. We classify matter as error, because it is a false claim to Life, substance, and intelligence; and ignored by Spirit, it is dust to dust.

Natural history presents mineral, vegetable, and animal, preserving their original species; a mineral is not produced by a vegetable, or the human by the animal. In the order of reproduction, throughout the entire round of universal nature, the rule relating to genus and species is preserved, and it indicates the spiritual fact of being. But error claims the opposite statement, namely that Spirit produces matter, that good is the author of evil, etc., which contradicts natural science. Metaphysical or divine science reveals the great facts that God is not the author of sin, sickness, or death; that Spirit is exempt from either one of those; that matter is a falsity, — not the fact but the fable of existence, a belief and illusion, that nerves, brain, stomach, lungs, etc., have no intelligence, Life, substance, or sensation. That Mind is in matter, or that matter is the medium of Mind, is no more natural or real, than for a rock to embrace a tree in embryo and become the medium of its development

and identification. The only excuse for entertaining such opinions is our ignorance of Spirit, that can yield only to the understanding of divine science, whereby we enter into the kingdom of Truth, and learn that Spirit is supreme, and matter but an error of belief, and they no more commingle than light and darkness; when one appears the other disappears. Harmony is real and immortal: discord is unreal and mortal. Belief and understanding never mingle; the latter destroys the former: discord is the nothingness of error; harmony is the somethingness of Truth.

The so-called mind beneath a skull-bone is a myth, a false statement of man; and we shall all learn that sin and mortality are without any actual origin or rightful existence, having neither Principle nor permanency; they are the native nothingness out of which error would simulate creation through dust instead of Deity. Error alone presupposes man both mind and matter, while divine science, contradicting the so-called personal senses, rebukes belief, and asks, What is the "I," whence its origin, and what its destiny? The "I" is Spirit, Soul not sense, God and not man, Principle and not person: and there is but one I, but one Mind or Spirit, because there is but one God, and man reflects this one God; he is the image and likeness of Him, and is harmonious and immortal. Spirit or Soul, which is God, is not in man, else there would be but one, and no longer two, namely God and man, and man the reflection of Him. Man should have no other mind but God; and he has not in reality: it is only to belief that he seemeth to have, and this belief is the inverted image of Truth and intelligence; it is upsidedown in every thing, claiming Soul in body, Spirit in matter,

immortality in mortality, the infinite within the finite, and Principle in its idea.

∠To gain the reality and order of being, we must begin by reckoning God as the only Life, substance, and intelligence; leaving sin, sickness, and death out of our record, regarding them as they are, not the reality of being, but its counterfeit, and recognizing ourself in only what is good and true; for man is the offspring of Spirit of God, and not man.

The absence of Truth we name error. But did God create error? No; the same fountain sendeth not forth sweet and bitter waters; and God is never absent, being Omnipresence. Error is a belief without identity or Principle, and exists not except in belief. That Life, substance, or intelligence belongs to matter is a mistake; therefore, it is an error or belief that should not be defined as a person or thing, an agent or actor. The so-called senses of matter named the five personal senses will define error and Truth, as mingling until their false evidence yields to the understanding of Spirit and its creations. Belief is mesmerism. Change the belief, and that which before seemed real disappears as a reality, and whatever is accepted in its place becomes the real. That a belief is not true is the only fact it presents. Faith is something higher than belief: it is the chrysalis state, where the spiritual evidence, unseen to the senses material, begins to appear, and Truth that is taking the place of belief, is understood. Belief has its degrees of comparison. Some beliefs are better than others. But not one is founded on a rock; it can be shaken; and, until it becomes faith and faith becomes understanding, belief has no relation to the actual.

God is the divine Principle, the Life, Truth, and Love that Jesus taught and demonstrated; so that all are without excuse who arrive not at the understanding and demonstration of this Principle. - Sickness, sin, or death, whatever is the opposite or absence of God, is a belief that is neither Mind nor one of its faculties, and is unreal because it is not begotten of the Father, Truth and Love.

Because sin brought sickness and death it proves them error, and because there is no death it proves death but a belief that Spirit destroys with the evidences of Truth and Life, showing you that death, or what appears that to the senses, comes from mortal belief instead of matter. Mortals are not intelligences, for there is but one intelligence, but one God or Mind. Mortal man is the belief that Life and intelligence are in and of matter, which belief disappears as the immortal appears whose only Life and intelligence is God — good. Spirit is only reached through the understanding and demonstration of Life, Truth, and Love.

God is not the author of error, inasmuch as Truth is not the origin of error, and error is not the result of intelligence. Belief is the author of error, and calls itself something when it is nothing; that saith I am man, but I am not the image and likeness of God. When Jesus explained the origin of what is termed mortal man, he said, "Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil [error], and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he

is a liar, and the father of it." The more material a belief is, the more tenacious is the error; and the stronger the manifestations of sense, the weaker are the indications of Soul.

What we term mortal, or erring mind, is but a belief and error from beginning to end, that sees only what it believes, and believes only what it sees through belief. This mortal belief, called man, says matter has intelligence and sensation, that nerves feel, brains think and sin, a stomach can make man cross, limbs can cripple him, and matter kills him. Such is the verdict of what are termed the five senses of matter, or the body, of which mortals are the victims, being taught by physiology, materia medica, etc., to revere those five personal lies which Truth at length destroys with spiritual sense and understanding; and in place of sentient matter we have sensationless bodies, and God the Soul of the body, and man's existence perpetual in its identification of Deity, harmony, and immortality.

To admit there is such a thing as matter requires another admission equally false; namely, that matter is self-creative, self-existent, and therefore eternal. Whence it follows there are two eternal causes warring forever with each other, and yet we say that Spirit is supreme and omnipotent. The body mortal is not man, for man is immortal, and that matter is eternal contradicts the demonstration of Life as Spirit, which would leave us to conclude that man originated in dust and returned to it, and the logic of events proved annihilation. Soul was never within a finite form. The limited never for a moment contained the unlimited and immortal.

Having marked out the line between immortal man or

the reality of being, and what we term mortal man and the unreal recognition of Life and intelligence as matter, we learn that the pleasure or pain of what is termed personal sense is a myth, and the father of all mythology, in which matter is supposed to be intelligent and to become "gods." The evidence before the so-called personal senses is reversed by divine science, and disappears to Soul. Hence the impossibility for sensuous man to understand the science of Soul, and his opposition to it. The Scripture saith, "The carnal man is at enmity with God." A mortal body and material sense are beliefs that spiritual understanding will destroy; but man will not lose his identity: in the conscious infinitude of being, it is impossible that he should lose aught whereby he gains all. The beliefs of matter, its supposed pleasures and pains, sickness, sin, and death, are all that will ever be lost.

What is deemed vegetable and animal life is a self-evident falsehood, when all that remains of it is death. God is the only Life; therefore Life is not structural and organic, and is never in its formations. Life is an intelligence that creates, and is reflected by its creations. If it were to enter what it creates, it would no longer be Life reflected, but absorbed; and the science of being would then be lost, through a mortal sense of Life as having a beginning and ending. The immortal basis of all being is Soul not body, Life and not death; and from this basis science reveals the glorious possibilities of man unlimited by a belief. We cannot learn Life through death; for in Spirit we lose all that we learn of matter even as in Truth we lose what we learn of error. "The last shall be first and the first last." What we esteem as matter now will

sometime dissolve. Divine science puts not new wine into old bottles, Soul into body, the infinite into a finite. Our beliefs of matter must yield before we can grasp the facts of Spirit. The old belief must disappear, or the new idea will be spilled and the inspiration gone that lifts our being higher, restores Christian healing, and explains the great facts of being, raises the dead, changes our standpoints of reasoning from matter to Spirit, and now as of old casts out devils,—error,—and heals the sick.

Let us now examine more minutely the Soul of man, remembering that mortal man has no Soul, but is a belief of sense first and last. Continuing our definition of man, let us remember that back of this belief of Life, substance, and intelligence in matter, is the real and immortal man, and yet the fact is not behind the fable, but is all, and there is nothing beside that. The science of being reveals man perfect even as the Father is perfect: because the Soul of man is God, and man is governed by Soul instead of sense, by the law of Spirit instead of a supposed law of matter. The Scriptures inform us that "God is Love," the "Truth and the Life;" therefore He is Principle and not person, and the body of Soul is man, the idea of this Principle, and his conscious Life and intelligence is Soul and not body. Soul is Spirit, and it forms the minutiae and infinity of identities, and comprehends man as the creation of Soul. In this divine and metaphysical science we find the senses of man are spiritual, and attached to Soul instead of body; that thought passes from Soul to body, from Principle to its idea, to govern it, but never returns a sensation or report from body to Soul, for the body is not cognizant of evil or good.

The science of being destroys the belief that Soul is in body, and man a separate intelligence from his Maker, and reveals but one Mind, one Spirit; thus precluding the possibility of sin, sickness, or death, or having more than one God when being is understood, and establishing the universal brotherhood of man, wherein one mind contends not with another, but all are of one mind. Soul and body are God and man, Principle and its idea, therefore man and his Maker are inseparable. The senses of Soul take cognizance only of the true idea,—the entire creations of Life, Truth, and Love,—hence there is nothing left to what is termed personal sense. Soul and body, God and man, are reached only and understood through the senses of Soul. Divine science reverses the statement of Soul and body, as astronomy reversed the plan of the solar system, and makes the body tributary to Mind; but we shall never understand this while admitting the belief that Soul is in body, and that non-intelligence named matter has Life and sensation. God, Soul, is, and was, and ever will be; and man is coexistent and coeternal with this Soul. Until the immortal body and perfect man become more apparent, we are not gaining the true idea of God: and the body will define the mind that governs it, whether it be Truth or error, belief or understanding, Spirit or matter; therefore acquaint now thyself with God and be at peace.

The various opinions and beliefs of mortal man, culminating in dogma, doctrine, and theory, among which are materia medica, physiology, hygiene, etc., are predicated of matter, and afford not a single idea of God, Truth. Ideas, like numbers and notes, start from Principle instead of person, and admit no beliefs concerning

them when once their Principle is understood. The false foundations of knowledge brought sin and death, through the belief that Spirit and matter commingle, and they rest upon no foundation that time and eternity are not wearing away. Finite belief can never do justice to Truth in any direction: it limits all things, and would compress Mind, that is infinite, beneath a skull-bone. It can neither apprehend nor worship the Infinite, and seeks to divide the one Spirit into many, to accommodate its finite sense of Soul. Through this error it has "lords many and gods many." While Jesus said, "Thou shalt have no other gods before me, and thou shalt love thy neighbor as thyself," we behold the zeal of belief to establish the opposite error of gods many; that argument of the snake, in the allegory, "I will make ye as gods," goes on through every avenue of belief that soul is in body, and God, infinite Life, in finite forms. All human philosophy seeks cause in effect, Life and intelligence in matter, and Principle in its idea. *Materia medica* would learn of matter, instead of Mind, what is the state of *man*. It examines the lungs, the tongue, and pulse, to ascertain how much harmony matter is permitting *Mind*; to know how much pain or pleasure, action or stagnation, matter allows man. Physiology exalts matter and dethrones mind; it would rule the body with a law material instead of mental or spiritual; and, that law failing in its fulfilment to give health or Life to man, ignores the intelligence and Soul of man, laying it by for another occasion; but when man sins, he is to be dealt with according to theology, that admits God can destroy sin, but can do nothing with sickness and death. Theology, presupposing the infinite within the finite, concludes that

God is a person, that unlimited Mind starts from a limited body, overlooking the fact that, if Mind is limitless, it never returns to a limited body, but must radiate through unfathomable space. Nor could Mind be infinite and start from a finite form or personality. Infinite Mind pre-exists, and antedates all formations, and that Mind never started from a body or could be fully manifested through personality. For a personal deity to be omnipresent, he must possess a body encompassing universal space, and we cannot conceive of such a personality.

The artist is not in his painting, the picture is his thought. Mortal belief thinks it delineates thought on matter, but thought will be finally understood and seen without a single material accompaniment. The potter is not in the clay, or that clay would have power over the potter. God produces his own personality, and cannot get into it because it is only the idea of Him who is the circumference and infinite Spirit of all things real or eternal. "Knowledge" was a mortal and finite sense of things that Spirit disclaimed, for it placed cause in effect, and would limit Life, and fasten the infinite to discord and death. When things are interpreted by their Principle they can be understood, but if explained by what is termed personal sense they cannot be understood, and are only accepted through some belief, and become man-made theories and doctrines. Impressions received through the hearing of the ear, material sight, touch, etc., are beliefs. Ideas come from Soul instead of sense, from the spiritual instead of the material; for they are the offspring of Principle, and demonstrate nothing but that which is good and a blessing to man. Spiritual understanding is unerring. Hence its necessity to Christianity and to estab-

lish truth. Knowledge is a blind belief—a Samson shorn of its strength—when it loses organizations to support it. It is neither moral suasion, moral might, idea, nor Principle, but a blind admission from a material basis. Adhesion, cohesion, and attraction are forces supposed to be material: but they are qualities of mind: they belong to Principle, and support the equipoise of thought that launches the earth into its orbit, and says to the proud wave, “Hither and no farther.” We tread on forces. Withdraw them, and creation would collapse. Knowledge and belief name these mental forces matter, but metaphysical science gives them back to mind. There is no inherent power in what is termed matter; for all that is material is a product of mortal thought, and governed by that thought. God creates and governs the spiritual universe and man, and they are the products of Spirit, even the ideas that He evolves, and which are obedient to the Mind that made them. There is no other universe or man. Mortal mind has translated the spiritual into the material, and must now give back the original rendering, to escape from the mortality of its own error. Mind is the source of all action, and there is no inertia in it. Perpetual and harmonious action belong to unerring Mind. What is termed mortal mind is prolific of error, sickness, sin, and death. It acts and it reacts, then stops. But these are the results of a belief, and not the facts of Mind, that is the same in Life, Truth, and Love yesterday, to-day, and forever. Ideas, like numbers and notes, are governed by their Principle, which admits of no beliefs, but rests upon the understanding.

What is termed personal sense indicates disease as a reality and identity; but the Scriptures inform us that

Spirit made all that was made, even while material sense is declaring that matter makes disease, and mortal mind is not its maker. This so-called personal and material sense supports all that is untrue, selfish, or debased; it would put Soul into soil, Life into limbo, and doom all things to decay, and then re-create them from dust. We must put to silence this lie or what is called material sense with the Truth of spiritual sense, and let the error cease that brought sin and death and would shut out the pure sense of Spirit.

Is a sick man a sinner above all others? No; but he is not the idea of God. Weary of their beliefs of matter, whence so much sorrow comes, the sick grow more spiritual, even as the error or belief that Life is in matter yields to the spiritual fact of being.

A wicked man is not the idea of God; he is nothing but an error,—a belief that hatred, envy, pride, malice, and hypocrisy have Life abiding in them. Life and its idea, Truth and its idea, never made a sick man or a sinner. Mortals and mortal mind are not the ideas of God, and were never created by him in His own image and likeness.

We look on a corpse, not as a man, but simply what is termed matter. We say the body is dead; but it was the departure of a mortal belief, and not matter, that produced that effect. The consent of that belief to die occasioned the phenomenon before you, whereas you say it was matter. You believe that Soul is lost spiritually, and yet it is immortal. If Soul sinned it would die, only because it hath no element of self-destruction, such as sin, sickness, or death, is it immortal. Is man lost spiritually? No; he can only be lost materially. All sin is

material, it cannot be spiritual. Sin exists only so long as the belief of matter remains. It is the sense of sin, and not a soul of sin, that is lost. Entity signifies the particular nature of being; and God, without the image and likeness of Himself, named man, would be nonentity. Spiritual man, and there is none other, is the idea of God, that cannot be lost or separated from its Principle. When the evidence before the so-called personal senses was overcome by the spiritual sense of Soul, Paul declared that nothing could separate him from God,—the sweet sense and presence of Life, Truth, and Love.

Truth, understood and demonstrated, is eternal Life. There can be no rescue of mortal man from the belief of sin, sickness, and death, until he learns that God is his only Life. While the belief continues of life and sensation in the body, it will be mortal, and mortals will be governed in belief by their bodies, governed by sin, sickness, and death.

Harmony is controlled by Principle, produced by it, and abides with it. Soul, Spirit, is this Principle of man; hence his happiness is not at the disposal of personal sense, or his Life controlled by death, and spiritual Truth contaminated by material error. Do you object to understanding the falsity of the senses, and ask whence cometh our proof of this? We answer: the self-evident falsehood that matter has sensation, and our own demonstrations that mortal mind is what suffers, feels, sees, etc.; and allowing this proof to point higher, and acknowledging, with mathematical certainty, that the lesser demonstration proves the higher, the same as three units added to three, making six, prove that three and three trillions are six trillions. The belief of sensation in nerves is no proof of it.

The inebriate believes there is pleasure in intoxication, and the sinner in sin. The thief believes he has gained something by stealing, and the hypocrite by hiding himself; but the science of being corrects these mistakes, and the demonstration of Truth destroys such error.

Electricity is not a vital fluid, but an element of mortal mind, the less material thought that forms the link between what is termed matter and mortal mind; but recollect that both are strata of belief, the one called mind, the other matter; the grosser substratum, named matter, is the poorest counterfeit of Mind, the more ethereal substratum of mortal belief, named mind, is the nearer counterfeit of immortal Mind, or Truth, and Love; but both are false presentations, for immortal Mind and mortal belief never touch. The only manifestation of God through mortal man is as the light passing through the window-pane. The mortal thought through which Truth appears must have lost so much of its materiality that it becomes a transparency for Truth, like the cloud melting into thin vapor, that no longer hides the light. The electricity of mortal mind, its gases and forces, are the counterfeits of the unerring and eternal Mind's omnipotence as Truth, its attraction as Love, and its adhesion and cohesion as Life, producing the eternal identities. Electricity is the essence of mortal and erring mind, that counterfeits that essence of the unerring and eternal Mind, termed Holy Ghost, the great difference being that one is divine and holy, and the other human and unholy. The self-destructive forces of mortal thought, expressed in the earthquake, the wind, the wave, the lightning, fire, and the ferocity of beasts, are the counterfeits of divine justice, called in the Scrip-

ture the anger of the Lord, but explained in metaphysics as the strength and permanence of Truth and its supremacy ever asserting itself. Metaphysical science brings to light Truth and its supremacy, universal harmony, God's entirety, and the nothingness of matter.

Doctrines, theories, and knowledge are speculative opinions and beliefs, the testimony of what is termed material sense; hence the warfare between Truth and error and the evidences of the spiritual and the so-called material senses until each and every question is determined by the immutable Principle, the real. Metaphysical science reveals the spiritual fact of all things. There is no material Truth, and what is termed the personal senses can take no cognizance of spiritual Truth. Divine or metaphysical science reverses the entire evidence before the material senses, and tears away its foundations; hence the enmity of mortal man towards it, and the impossibility for it to be understood only as the errors of belief disappear. The deductions from a material basis termed natural science possess no intrinsic worth, whereas the revelations from a spiritual basis reach man with harmony, and interpret Truth, and these different sources produce different streams, as we learn from witnessing their effects. The Truth of being and divine science treat disease as error, and heal it with Truth. But materia medica treats it as truth, and claims to heal it with matter, error. Systems material are but temporary, and their effects have never been to enlighten or to elevate mankind spiritually. Materia medica, like its narcotics, pacifies mortal mind, and so helps the body, but it leaves both mind and body worse for the stupor and abnormal state it induces. Systems of metaphysics im-

prove mortal mind and body, for they bring out the immortal facts of both, namely that Life is continuous and harmonious, and, like a two-edged sword, they amputate error on both sides, destroy it in mortal mind, and thus prevent or remove its effects on the body. After this mental surgery mankind is better.

All material theories are man-made opinions and beliefs, referred to in the Scripture as the "tree of knowledge," or information obtained from false premises, from the testimony of a serpent since termed material sense. A sense of material things is mortal evidence, while yet it claims the authority of Mind, that is immortal. Inferences from false premises result in all the discords of mind and body. Reasoning, based upon Principle, lifts the contemplation of Life and intelligence above mortality, and gathers thought into a sense of harmony and immortality, away from the sense of sin, sickness, and death.

Because God is Spirit, the unerring and eternal Soul, He is separate from mortal thought, the erring, changing, and dying,—and because He is infinite Life He cannot be in finite forms that but reflect Life; and no portion of the infinite can be separated from itself and remain God, the infinite, still. Life is no more in the forms that express it than substance is in its shadow. If life was in man or material forms, it would be subject to the conditions of matter, and must end in death.

A belief is subject to the conditions of that belief. Death is real, and sickness and sin are real, only as beliefs. Like the darkness that hides the sun, but cannot put it out, a belief may silence the sense of harmony to mortal thought, but cannot destroy harmony to immortal

Soul. A finite sense of Soul is not a correct sense of it: Soul is only another name for Spirit, God, and is Life, Truth, and Love. When we lose a finite sense of it and gain the understanding of Soul, we shall learn in divine science all things that pertain to being, for no sin, therefore "no night is there." Day may decline and shadows hide the sun; but the darkness flees when the earth has turned on its axis, for the solar centre is the same. The sun has not been affected by the action of the earth. Thus it is that metaphysics finds Soul, like the sun, uninfluenced by mortal mind or body, and the central Life and intelligence around which all else revolves harmoniously in the systems of Mind where man's spiritual being and identity are. Not sense but Soul defines happiness and Life in divine science, and all science is divine. Human thought never projected the least portion of science: it has caught the echo and repeated it, but could never produce the first tone that sent forth that certain sound.

We shall never understand the science of being while we believe that Soul sins or is in the body, and when we do understand that science we shall be a law of Life to our bodies, even the higher law of Soul that prevails over sense and gives harmony and immortality to man. The so-called laws of matter can never make man healthy, harmonious, or immortal: hence the importance of understanding the spiritual law of being, that brings out the perfection and immortality of thoughts that we name things. Belief hath sought out many inventions, but not one of them can solve a problem without its Principle. No more can we make the body harmonious without understanding Soul sufficiently to know that it governs the

body, and that the governor is not within the governed. The body is like numbers that are harmonious governed by their principle ; the intelligence not in the number, but made manifest by it.

A belief of life in matter has no Life in God, and the apostle Paul tells us, "When God who is our life shall appear, we shall be like unto Him in glory." To examine our body that we may learn what the state of our health is, or what our prospect for Life, is morally wrong ; for it would take the government out of the hands of God. To employ drugs to destroy disease manifests no faith in God, the Principle of all harmony, and as one of the ancient healers and Christians writes, "He is a very present help in times of trouble."

When it is fairly understood that Spirit controls the body, and man should have no other mind but God, mystery and miracle will disappear. The belief that Life is in the body is changed by another universal law of mortal mind to a belief of death, and then mortal man and the mortal tree or flower are supposed to die, whereas the fact remains in metaphysical science that man and the universe are immortal and spiritual. The spiritual fact and the material belief of things are antipodes, the exact opposites of each other ; and recollect the spiritual is the real, and because it is so, and the material is the opposite of the spiritual, it must be the unreal. If life in matter is a falsity, which it is, there can be no death ; for Spirit and all things spiritual are eternal.

The Principle or Soul of music governs sound, and if mortal man caught harmony of the ear or a mortal belief of it he would lose it again, and must gain its science to be the master of chords and discords. We find that

music, left to the decisions of material sense, is liable to misapprehension and discord, and controlled by a belief, instead of the understanding, it must be imperfect. Even thus, man, not understood in science, his Principle or Soul and its government cast aside as incomprehensible, is left to conjecture, in the hands of ignorance, and at the disposal of a belief, or what is termed material sense, and this sense propagates discords and terms them man; but they are no more man than the music that is incorrect is music. It is this very ignorance, and belief based on a material sense of things that hide their spiritual beauty and good. Understanding this, Paul said, "Neither height nor depth, nor any other creature, can separate me from the love of God." Love cannot be deprived of its manifestation and object; joy cannot be turned into sorrow; good can never produce evil; and Life cannot result in death in the science of being. Hence the perfect man, governed by the perfect Principle of being, which we name God, — his immortality, sinlessness, and forever existence.

Anatomy and theology have never defined man as created by God, Spirit, and as God's man. The first explains the man of man, created materially instead of spiritually, and from the lowest instead of the highest conceptions of being. It defines man as matter, and Mind originating from and dependent upon matter for every function. Theology joins with anatomy in its conception, formation, and government of man. It takes him up in all these materially. It loses Spirit, drops the true tone and accepts the discord, lays aside the Principle that produces harmonious man, and deals only with matter, the discord, as a creator, calling that man which

is not the counterpart but the counterfeit of God's man. Then it would explain how to make that man a Christian, and how to start from the basis of a discord the concord of being. Such are some of the leading beliefs that serve as milestones to point out the rough places that metaphysical science must make smooth. Mortal man, made up of sin, sickness, and death, is but a belief that pain and pleasure, life and death, holiness and unholiness, mingle in one phenomenon called man. But man is the image and likeness of God, of Life, Truth, and Love, spiritually conceived and created. All the vanity of the Gentiles can never make one hair white or black in science that lays the axe at the root of the belief that Life or Mind is in the body, to cut it down either through a belief of death or the understanding of Life.

Admitting God the only Mind and Life leaves no occasion for sin or death, turns thought into new and healthy channels, to the contemplation of immortal things, and away from the person to the Principle of man; whence we learn his science, and how to be perfect even as the Father, the eternal intelligence, is perfect. Because Life is God, it must be eternal. And there is but one God, and therefore but one Life, and this is self-existent and forever,—the “I am” that was and is, and nothing can destroy. Christ, Truth, is “the resurrection and life,” for it destroys the error or belief that Mind is buried in the body, that Life is in what is termed matter, and subject to death. The figurative tree of *knowledge* is represented in the Scripture as bearing the fruits of sin, sickness, and death. Then ought we not to judge this knowledge, that is conveyed through the senses material, as dangerous to partake of, for the Scripture teaches that “the tree is known by its fruits.”

The resistance to these cardinal points of metaphysical science will yield in the proportion that mortal man yields to immortal man, sin to holiness, sickness to health, and a belief to the understanding of being. We had sanguine hopes of the immediate acceptance of metaphysical science until we learned its vastness, the fixedness of belief, and mortal mind's hatred of Truth. Until the scientific relation of God to man is perceived, we shall never reach the demonstration of scientific being in its small beginnings, such as healing the sick. Exchange our standpoints of Life and intelligence, from what is termed matter to Spirit, and we shall begin at once to gain the perfect Life, through the control of Soul over sense, and receive Christ, Truth, in Principle and not in person. This point must be achieved before harmonious and immortal man is understood and demonstrated. It is highly important, in view of the vast amount to be accomplished before the final recognition that Life is God, Spirit, to gather our thoughts in this right direction to-day, that in time we may prepare for eternity, and this finite belief give up its error.

If the Principle of being, its rule and demonstration, are not in the least understood before what is termed death, we shall rise no higher in the scale of being at that point of experience, but shall be as material as before it, seeking happiness through a material instead of a spiritual sense, and a selfish and personal motive. This error will bring its reward in sickness, sin, and death, so long as it continues here or hereafter; and it will continue as long as the belief remains that Life and intelligence are in the body. If the change called death destroyed the belief that pleasure and pain commingle and proceed from

the same source, namely the body, then were happiness achieved and permanent at the moment of dissolution; but this is not so, for they that are filthy shall be filthy still. Every sin and error possessed at the moment of death continues after it until the death of that error and not the death of matter. If we became Spirit at once after what is termed death, we should be sinless and in bliss; but we become spiritual only as we forsake sin; and the murderer killed in the act of killing has not forsaken sin, and is not more spiritual simply because he believes his body died, and has learned that he never died with it, and his thoughts are no better, purer, or more loving, and they make his body as material as his thoughts. Progress comes of experience: the ripening of mortal man through suffering will drop his false sense of Life and intelligence as aught but God here and hereafter, and it will drop like the stone to the ground. The old man and his deeds will be put off with it, and he will understand that nothing is immortal that is sensual or sinful, and the death of sin is all that can make Life real or eternal to him. The so-called pleasures and pains of what is termed personal sense perish through anguish, and they must be destroyed before the actual of being can be attained. Mortal man is at ease in error, else he would cease to sin; and he must lose that ease to part with his sin. How long before he learns this here or hereafter, how long he must suffer the pangs of amputating error, will depend on the tenacity of his beliefs. When remembering that God is our only Life, and feeling the false consciousness of Life in the body, we may tremble for the days in which to say, "I have no pleasure in them." That sin is pardoned, or happiness universal in the midst of sin, or that the so-called death

of the body can free from sin, or that God pardons sins not outgrown, are grave mistakes. We know "all will be changed in the twinkling of an eye when the last trump shall sound;" but the last call of wisdom comes not until we have yielded to every other one of its calls in the growth of Christian character. While man is selfish, sinful, sensual, to conclude that the last call of wisdom has awakened him to glorified being is preposterous.

"As the tree falleth, so shall it lie;" as man goeth to sleep, so shall he waken; as death findeth mortal man, so shall he be after death. The error of thought never enters dust; no resurrection from the grave awaits mortal mind, no final judgment; for the judgment of wisdom is that process of spiritualization going on continually, by which mortal man is divested of all material error, and there is no spiritual error, for Spirit is God and cannot err. When the final fault is destroyed, the last trump has sounded which called the battle with sin, "but that hour no man knoweth." Here prophecy stops, but science sees beyond the grave the certainty of eternal being. Universal salvation must rest on progression: it can never be attained without it. Heaven is not a locality, but a state in which body and mind are harmonious and immortal because all sin is destroyed.

There is as much substance and intelligence in the mountain mirage that seemeth what it is not, or in the face reflected from the mirror, as in mortal and material man that is not the image of God. So far as this statement is understood it will be admitted, and the true idea of God, in other words the real man and the new man, as Paul has it, will appear, and the old man, or material belief, disappear.

The time has come for a belief in the person of God to give place to the better understanding of the science of the divine Principle, named God, through which to gain man's harmony and immortality. Hitherto theology has interpreted God as a personal Saviour instead of a saving Principle, and employed matter instead of Spirit to heal the sick ; but as progress compels the change, we shall seek not of a person but a Principle the remedy for every ill. To seek Truth through or of a belief is to ask the changing and erring to explain the immutable and immortal ; and to call a belief Truth is an ignorance with grave consequences. A belief can neither explain Principle nor demonstrate it. To understand, instead of believe, what relates most to the happiness of being is essential, to understand Truth, gives us faith in it, and, because God is Truth, to understand Him is better than all burnt offerings. The Master said, " No man cometh to the Father (the Principle of being) except through me." Was this " me " the man Jesus, or Christ, the Truth and Life of that man ? Jesus answered this question by saying, " I and Father are one," and " I am the Way, the Truth, and the Life."

We learn of metaphysical science that the Trinity is the divine Life, Truth, and Love ; the only true substance and intelligence. They are one in essence, in office infinite ; even the three in one, which constitute all that is Principle, and creates all that is real. The Holy Ghost is divine science, revealing and explaining this divine triad, and is referred to in the Scriptures as the Comforter that leadeth into all Truth. Christianity is the understanding of the divine Life, Truth, and Love, and the demonstration thereof. Jesus was the son of a virgin

mother, by whom scientific being was so far understood that she knew God was the Father of man, and man the offspring of a divine Principle. Jesus was the name of the man, and Christ but another name for God, the Principle and creator of that man. The signification of God in the original text being "good," the term Christ Jesus may be rendered as good man, or God man. His spiritual origin and divine demonstration of the Father richly entitled him to that sonship in divine science.

Christian science was first introduced by Jesus; he explained and demonstrated it, healing the sick and triumphing over sin and death. His works were based on a divine Principle that he understood and could teach, and they can be demonstrated on no other basis. The leading points of this divine science Jesus explained briefly in these words: "Thou shalt have no other gods before me;" "love thy neighbor as thyself." The Principle and rules of this science he gave in the Sermon on the Mount. The application of this divine Principle, and its power to heal the sick and reform the sinner, he taught his disciples; every one was not ready to receive it, even then; they had not grown up to fully discerning spiritual things. Those whom he selected for his students were ready to leave their material pursuits, to leave their nets, even if they were full, and follow the teachings and the path that he was treading who had not where to lay his head.

Jesus's explanations, understood spiritually, reveal metaphysical science, and his blessed works proved it. The spiritual signification of the word alone renders the Scriptures as Jesus rendered them, and his parable of the sower shows the care he took not to interpret to dull ears and

gross hearts that spiritual meaning when they could not accept it. Reading their thoughts, he said, as the master of metaphysics, "Give not that which is holy unto dogs, neither cast ye your pearls before swine." The spiritual sense of Truth can only be discerned by the honest, unselfish, loving, and meek; the soil of the "good and honest heart" is that in which this seed should be sown, else it beareth not much fruit, and the swine in human hearts rend you for it. The spiritual sense of the Scripture is the "new tongue" referred to in the last chapter of St. Mark, and is rendered right in healing the sick and casting out error.

Life, and its opposite, named life in matter, are symbolized by two geometrical figures, a circle and a straight line, the circle representing the infinite, without beginning or end, the straight line the finite, that which hath a beginning and ending. The sphere represents self-existent and eternal Mind; the straight line a belief of self-existent and temporal matter. Life, Truth, and Love are Spirit, the substance of Mind. The blind forces called attraction, adhesion, and cohesion are the supposed substance of matter. Spirit is the life of all, matter has neither life nor intelligence. Truth is the intelligence of Mind, error the so-called intelligence of matter. And these opposite figures never unite in symbol or Soul. The straight line can find no place in a curve, and the curve has no adjustment to the straight line; matter has no place in Spirit, and Spirit has no place in matter; Truth has no foothold in error, and error finds none in Truth; intelligence cannot pass into non-intelligence, or matter, and non-intelligence cannot become Spirit. At no point can these two opposites mingle or unite and

present the same phenomena; if they touch, one is still a curve and the other a straight line. But what say our theories? They insist upon Life which is God, and there is no other Life, being one and the same with that which is termed the life of matter; they speak of both error and Truth as mind, and of infinite Spirit as of finites or spirits, and of Spirit as both good and evil. Our theories claim the phenomena of life is what we term organized and structural life, such as the senses take in, as the life of the tree, the plant, and material man. This so-called vegetable and animal life, they conclude, is the manifestation of the life that God bestows. This incorrect belief regarding life deteriorates from the character or nature of Deity so essentially that we lose the true sense of God in such false estimates of what manifests Him. Misstating the divine Principle, that alone is Life, we can never demonstrate this Principle in length of days, like the patriarchs, or be governed by its divine science in Christianity, any more than we can teach and illustrate geometry by calling a curve a straight line, and a straight line a sphere.

What is termed matter cannot be substance if Spirit is substance, and Paul plainly stated in Mind "the substance of things hoped for." Which ought to be substance to us, the erring, changing, and dying, the mutable and mortal, or the unerring, immutable, and immortal? That matter, or what is called thus, is a lawgiver, is simply a belief and error; or that there is a material law is a self-evident mistake. God being the only intelligence, unerring mind, He never made a law material for a law spiritual to annul. Jesus proved that, when walking the wave and healing the sick, in direct antagonism to what are termed laws material.

We are taught that Soul sins and is lost spiritually. Then the annihilation of Soul is inevitable, for its only Life is Spirit, and if it loses this Life it hath none other, and is annihilated. If Soul sinneth it would die. Sin is the element of self-destruction, and the Scripture saith "The soul that sinneth shall die." But Soul is Spirit, and there is no evil in Spirit, for Spirit is God, and there is but one Spirit. That which is termed mind and spirit, and is erring, sinning, and depends on matter for its manifestation, is not mind or spirit. God is not in the things He hath made, and all that He hath made is "good." Again, God, Spirit, is the Soul or Principle of all that is real; and nothing is real that does not express God and is controlled by Him. Soul is not seen by what we name personal sense, because it is Spirit, that this sense cannot accept, and which affords no evidence of God. If Soul sinned, it would be a material manifestation that sense could see, for it is only the so-called material sense that can sin. There is neither growth, maturity, nor decay to Soul. Those are the mutations of sense, the changing clouds of mortal belief that hide the Truth of being. We call the objects of sense substance, but they are only what mortal belief names them, and only what they appear to this mortal belief. Only as we escape from a false sense of Life, substance, and intelligence, and pass from the stand-points of matter to Spirit, to gain the real and tangible, shall we find Soul, and lose all sense of sin and mortality. It is only in false estimates of Soul in sense, and mind in matter that we go wrong and stray from Spirit, and experience a temporary loss or absence of Soul. This state of error is the mortal dream of Life and substance in matter, which is directly opposite

to the immortal waking and reality of being, even as the straight line is the opposite of the sphere. In this waking to Life that is real, what we have learned from the senses we shall find reversed by the facts of existence. That which sense deemed shadow will be found substance, and what it called substance will become nothingness, as the dream vanishes and the reality appears. The parent of all discord was not a man, but a dream that man is material and mortal, that he originated in dust, started materially instead of spiritually. This Adam-dream of Life and intelligence originating from and passing into matter was error, and error was called a serpent, suggesting the opposite of Truth, and saying, "Error is as real as Truth," and "Believe me and I will make ye as gods. I will have more than one Mind, I will have lords and gods many. I will have minds and spirits, and Truth shall change hands, and the opposite of Spirit and God I will name matter, and it shall seem to have Life, as much as God or Spirit that is Life." This error resulted ill; for its life was found not life, only a transient sense of Life that ended in death. Then error charged its lie to Truth, God, and said God made man mortal, and out of matter instead of Spirit, and partook of its own evil with an amen. The eternal "Us" made man, and gave him dominion over all the earth, but God, Spirit, never created man from a material basis, or bade him obey laws that Spirit never made. God's government is the higher law of Mind,—the spiritual statute, in which Mind governs instead of being governed. Jesus, understanding the spiritual law, and knowing there is no law of matter, said, "And these signs shall follow them that believe, they shall take up serpents; and if they drink any deadly

thing it shall not hurt them." But this understanding of the power of man equipped with the Spirit that is God has sadly disappeared from the history of Christianity. Our missionaries carry the Bible to Hindostan, but do they explain it as Jesus did, when hundreds are dying annually of the bite of serpents? The decision by vote of what should be deemed Holy Writ, the manifest mistakes in the Septuagint, and the thirty thousand different readings of the Old Testament, and the three hundred thousand of the New Testament, show how a mortal and material sense stole into the divine record and touched the inspired pages with its own hue. But all that could not wholly obscure the divine science of the Scriptures as seen from Genesis to Revelation, or mar the demonstration thereof by Jesus and the prophets and apostles. Those, inspired by Truth, were the only suitable recorders of it, and they must have foreseen that, but they also foresaw that "the stone which the builders rejected should again become the head of the corner."

The most scientific man that ever trod the globe was Jesus of Nazareth; he went beyond the material sense of causation, and found the spiritual cause; he called the mortal body, that we call substance, ghost; and the body that he reproduced he called what it was before named, "flesh and bones." Showing that to him the substance of himself was Spirit, and the body his representative, and no more perfect because of death, and no less material until his ascension; until the mind that it represented had risen above all earthly tendencies, and relinquished the belief of substance-matter, and the "I" had become one with the Father. Then it was that our Master gained the solution of being, and learned of demonstration that there is but

one Mind, and he had no other. The Jews who sought to kill this man of God called themselves highly religious, but they show very plainly that their material views were the parent of their wicked deeds, for when Jesus spake of reproducing his own body, — knowing, as he did, that Mind was the builder, — and said, “Though you destroy this temple, yet will I build it again,” they thought he referred to a material temple. To them Spirit, God, was a mere ghost, unseen and unfamiliar, and the body they had laid in a sepulchre was substance. Through this materialism they lost sight of Jesus, just as Mary the penitent saw him, when he presented more than ever the true idea of God, of Life and substance; and because of their material and sinful beliefs, this idea was imperceptible to them. The higher Jesus demonstrated divine science, and wrought the problem of being, and made upon man the demands of its Principle, — Truth and Love, — the more odious he became to the world of belief that depends on doctrines and material law to save them from sin and sickness, and submits to death as the inevitable, even when Jesus proved it a falsity, and said, “They that believe on me shall never see death.”

That saying of our Master, “I and Father are one,” separated him from theology and the rabbis. His better understanding of God rebuked them; he knew there was but one Mind and laid no claim to any other; he knew that the “I” was Mind instead of body, and that sin and evil were not Mind; and because of his understanding of this divine science, it brought down upon him the anathemas of the world. It was their reversed views that hid from the eyes of the rabbis Jesus’ sonship with God. They could not discern spiritual being; their carnal

minds were at enmity with it, and their thoughts were filled with mortal error instead of God's idea as presented by Jesus. The image and likeness of God we lose sight of through sin that beclouds the spiritual sense of Truth, and regain this likeness only as we subdue sin and obtain "dominion over earth," even the liberty of the Elohim, or sons of God. The voice of Truth still calls, "Adam, where art thou?" Art thou believing that Mind is in matter, that evil is an intelligence, or art thou having no other Mind but God, and keeping the commandment, "Thou shalt have no other God before me"? Until it is learned that Mind is God and He governs man, mortal belief will be afraid, as its type was represented being, when the Adam hid itself from the inquiry, "Where art thou?" Do you regard intelligence as both good and evil? Every supposed pain and pleasure of material sense answers that inquiry with dismay and reckons against thy course Spiritward. "Adam, where art thou?" is met with reply from the head, heart, stomach, blood, nerves, etc. Lo, here thou art looking for happiness and Life in thy body, but finding a belief only of pleasure and of pain, sin, sickness, and death.

Life, Truth, and Love are not attributes of Deity; they are the highest terms we can employ to express God; they are primitives and not derivatives; nothing can be wiser than Wisdom nor truer than Truth. Life and Love have no superlatives. Goodness is not equal to the Principle of goodness.

The Hebrew lawgiver, Moses, said he was slow of speech, and despaired of making the people understand what was revealed to him through metaphysical science; even that all is Mind and there is no matter. But his

divine intuitions bade him cast down his rod and it became a serpent ; then he was afraid and fled before it, but returned and handled the serpent and his fear fled ; the actual of science was seen when the serpent became a symbol or rod. His belief that the rod was a serpent lost its power to alarm him when he understood that all he saw was but the different phases of belief. The test of leprosy, as a thing of mortal fear instead of matter, was conclusive when he put his hand into his bosom, and drew it forth leprous as snow, and again put it into his bosom and took it out, and behold it was as other flesh. Then was metaphysical science discerned, and it became to him the voice of God, and it said, " It shall come to pass if they will not hear thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter." And so it was in the coming centuries when the science of being was demonstrated by Jesus ; and he taught his students the power of Mind, and changed the water into wine, taught them how they could handle serpents and take deadly drugs unharmed, heal the sick, etc., and they understood the supremacy of Spirit and the Truth of being.

The mission of Jesus confirmed the prophecy and explained the miracle in the history of Moses, and the demonstration of that divine power established his claim as the Messiah. In reply to John's inquiry, " Art thou He that should come ?" He returned a brief affirmative by recounting his deeds instead of words, confident that his exhibition of the divine power to heal would answer that question to one who had prophesied of its appearing. Hence his reply, " Go and show John again these things ye see and hear, — the blind receive their sight, the lame walk, etc., and blessed is he who shall not be offended in

me," in other words, who shall not deny that such effects resulting from Mind proved his unity with God, the divine Principle that brings out the harmony of being. Again, Jesus instructed his students, as proof of their Christianity, to heal the sick through Mind instead of matter, knowing, as he did, that Truth casting out error must heal. In the Latin, disciple signifies student, showing that healing was not a gift to them but the understanding that he imparted of the divine science which he taught; therefore, said he, "Neither pray I for these alone, but for them who shall understand through the word."

In the original Scriptures metaphor abounded, and names were significant of spiritual ideas. The most distinguished theologians in Europe and America, among whom are Dean Stanley, J. B. Lightfoot, D.D., D. W. Marks, Professor of Hebrew, etc., agree that the Scriptures have both a spiritual and material signification. In Smith's Bible Dictionary they write, "The spiritual interpretation of Scripture must rest upon both the literal and moral," and quote the following original text, "Jehovah said, My spirit shall not forever be humble in men, seeing that they are or in their *error*, they are but flesh." The spiritual fact of being, namely, man's eternal and harmonious existence as idea instead of matter, as a thought of God, and that thought governed by Him, was not forever to be humbled with the admission or belief that man is flesh and in matter, for in that error man is mortal.

The divine science of the original texts came through inspiration, and must be taught by the inspired to be understood; hence the misapprehension of the spiritual meaning and the misstatement of the word in some instances by the uninspired writer. A misplaced prepo-

sition would change the sense and misstate the science of the Scripture, for instance, the Love of God instead of "God is Love," the Truth of God when God is Truth, the Life of God, when it is plainly declared, "I am the Resurrection and the Life." The way is straight and narrow that leads to the understanding that God is Life. It is a warfare with the flesh, whereby we conquer sin, sickness, and death, now or hereafter, but certainly before we can reach the goal of Spirit, or Life, which is God. The only correct rendering of the Scripture is its spiritual sense. Before knowledge increased, spiritual sense, more than what is termed material sense, governed man. The Soul-inspired patriarchs heard the voice of Truth, and talked with God consciously, even as others, through a supposed material sense, hear what is not Truth and talk with error. When Jacob wrestled with a man it was not a personality but a sensual belief, and he wrestled "until daybreak," until the light of divine science revealed the great fact of being, that there are no material senses, and man is spiritual and pure as his Maker, that a material conception of Life is an error and is not the Truth of being. When this divine science dawned upon him he saw that man was the image and likeness of God, of purity, and perfection, and he also saw that as such he could not be maimed or lose one jot of his completeness. Then Jacob rose in the majesty of his Maker, the One Mind, to destroy the error of material belief, that there are minds many, and thus to reflect his spiritual origin. Then he healed the shrunk sinew. The result of his struggle then appeared : he had conquered those material beliefs with the understanding of Spirit, God, and of spiritual being, and it changed the man, and his name was

no longer called Jacob but Israel, and he was to become the father of such as followed this spiritual demonstration and Christian healing, and the children of earth who followed his example should be called the children of Israel. And if these children should go astray and forget the spiritual foundation of God's people, and thus lose the divine power that heals the sicknesses and sins of sense, they must be brought back through great tribulation, to deny sense and become spiritually-minded, which is Life.

Jesus' spiritual origin and understanding enabled him to demonstrate the facts of being, and to prove, above all others, how this spiritual Truth of being destroyed the material error, healed the sick, and overcame death. The conception of Jesus illustrated this Truth and presented the example of creation. Jesus was the idea of Spirit, inasmuch as he was less material and more spiritual than all other earthly impersonations. He walked the wave, made the loaves and fishes, healed the sick, and raised the dead on this very platform, — namely, that God, Spirit, is supreme, and there is no other power, yea, that all is Mind and there is no matter. Because Jesus had in part a personal origin, and was the conception of the virgin mother, he was the mediator between Spirit and what is termed matter, in other words he explained the midway of the actual science of being, and destroyed all halfway positions, showing that the Truth of being is its only reality, and error is but supposed being. The Scripture saith, "He took upon himself flesh;" this implies that when Truth is understood it will be made manifest upon the body, it will heal the sick and save from sin. Jesus presented that idea of God, hence the warfare that went on between the spiritual idea and

their material beliefs of religion, and the blindness of their belief to conclude it could kill the spiritual idea when it crucified the flesh. The idea rose higher because of that crucifixion, and proved its stronger control over the body or material belief. And Jesus presented himself, the man that matter cannot destroy, the man that Spirit creates, that Truth, Life, and Love constitute, and which so blends with his Maker and spiritual being, it gives him dominion over all the earth.

Paul writes "If Christ, Truth, be not risen, then is my preaching vain," that is, if the idea of Spirit, which is a true conception of Life, Truth, and Love, come not to your thought, you cannot be benefited by what I say.

Jesus said, "He that believeth in me shall not see death." He who perceives the true idea of Life and adopts it has less sense of Life as matter, and by reason of this he is becoming more spiritual, gathering himself yet more and more into the reality of Life as Spirit, and manifests more Truth and Love. Sin, sickness, and death, or matter, are incapable of supporting, of manifesting, or developing Life, which is God. Again, the true idea of Life results in the greatest blessing to mortals, for "when God, who is our Life, shall appear," when this spiritual status of being is understood, "then shall we be like unto Him in glory." Then shall man be found perfect and immortal, for he will have no life that can be destroyed, and cannot sin because "his life is hid with Christ in God."

We learn from Holy Writ that the idea of God, named Jesus, was scourged, scoffed, and coupled with crime by the pharasaical churches, even when it was proven, bearing their infirmities, healing the sick, casting out error, raising the dead, uplifting their beliefs, dead in trespasses

and sin, from the basis of matter to the perception of Spirit and Truth. Of old the Pharisee thrust the spiritual idea of God out of his synagogue, and retained his material beliefs of Him; and to-day church and state, unconscious of the reappearing of this spiritual idea as it came of yore, casting out error and healing the sick, shut the door upon it, and would trample it under the feet of law and gospel. Prophesying this very rejection of the true idea and demonstration of Truth Jesus said, "When I come again shall I find faith on earth?"

Paul had a clear sense of the power of Truth upon mortals, physically and spiritually, when he said, "Present your bodies holy and acceptable, which is your only reasonable service." But he could not reach the divine heights his Master trod, — he who was begotten of the beliefs of the flesh, or a servant to them. The time cometh when the spiritual origin of man will be understood and demonstrated; but Truth, like the light, shineth on darkness, and the darkness comprehendeth it not. Our false beliefs of Life, substance, and intelligence hide the reality of them, and the scientific origin of man and his Principle as God. The creative Principle or Mind is eschewed by our material theories. *Materia medica* substitutes drugs for the power of God, even the might of Mind to heal the body. The science of being is the only curative agent; and while it divests drugs, matter, of all imaginary power, it clothes Spirit with its native supremacy to destroy every ill that flesh is heir to. This science is yet the stranger within our gates that is not remembered even when its elevating effects are proving practically its divine origin. Theology includes no creed or faith sufficient to heal the sick; while our Master's first article of faith was healing,

and he proved that faith by his works. The ancient Christians were healers. Our systems of religion are governed by our systems of medicine. Idolatry and priestcraft have uprooted faith in God, Spirit, and instituted faith in matter. The schools have rendered it fashionable to have faith in drugs instead of Deity, and to trust matter to destroy material discord; therefore such systems are devoid of Christianity and its vital points, wherein sense becomes the servant of Soul.

Jesus never spake of disease as difficult or dangerous; and when his students brought to him cases they could not heal, he said unto them, "Oh, ye of little faith!" implying that the only difficulty was in mind and not matter. He urged no obedience to the so-called laws material, but acted in direct disobedience thereto. He uttered things that had been "secret from the foundations of the world," since ever knowledge had usurped the creative principle, and insisted on the power of error and the insignificance of Truth. But the Master forebore not to declare the whole Truth; to tell us just what will destroy sickness, sin, and death; although that truth set households at variance and brought to their material beliefs not peace, but a sword. Whoever, therefore, shall declare the Truth that he taught shall share the hatred of error until wisdom is justified of her children, and this blessed benediction rests upon the warfare, "If the world hate you, ye may know that it hated me before it hated you," and "Lo, I am with you alway."

When the sharp experiences of this supposed life in matter, its disappointments and ceaseless woes, turn us as a tired child to the bosom of Love, then are we fit to begin Life in divine science; but without this weaning

process who, by searching, can find out God? It is easier for belief to desire Truth, and try to trust in it, than to rid itself of error. Mortals may seek, but shall not be able to enter into the understanding of metaphysical science, the spiritual facts of man's harmony and immortality. They must do more than that; they must strive to enter in: and this strife consists in destroying our beliefs of intelligent matter, sentient bodies, and another Mind than God. Through the wholesome chastisements of Love we learn this divine Principle, and arrive at righteousness and purity,—the footsteps of metaphysical science. Then pausing before the infinite task of reaching Truth, we rest only for a moment, and struggle on, until enraptured thought walks boundless, and conception unconfined finds wings to reach the infinite. Only the true idea of God takes away the sting of death, masters sickness and sin, and the lion lies down with the lamb, the beliefs that would rob God fall at the feet of Love.

The identity of our Master was not less tangible or real to him because it was spiritual, and his Life not at the mercy of matter. Understanding that metaphysical fact made him more real and formidable, as the idea of Truth, and enabled him to triumph over death, and present to his students the self-same Jesus. To the material belief of Thomas, that turned to matter instead of Spirit for God's idea, and to the evidences of body more than Soul for proofs of immortality, Jesus furnished the evidence to his senses or belief that he was the same immediately after as before his crucifixion, and remained thus until he rose higher through the triumph he obtained over death, and disappeared, to the stupid apprehension of

Thomas, to whom nothing but the beliefs of matter could then make existence apparent. To call matter substance was no task, but to understand the substance of Spirit was hard, to know that no substance can rule out Mind from piercing it with Truth, and immortality, wherein Spirit is found substance, was more difficult. What is termed personal sense can lie about being, but spiritual sense must tell the facts of it. To a material sense, the falsehood of being is the fact, until that belief is rebuked by science. Belief is the sum total of mortal man; and if this belief says "I am wretched," it is so, and no circumstance can change it until the belief changes; and if it says "I am happy," no circumstance can make or mar the situation until the belief changes. It is as necessary for a belief of health to be instructed out of itself into the understanding of Life, as for a belief of sickness to be destroyed; for a change in either belief makes health or sickness. Mortal mind determines the results in both cases, until science establishes the conditions of Truth; and it is a step toward science that makes us more the master of the situation to know this.

Man-made theories, remedies for soul and body, laws of matter, etc., are nothing more than laws of mortal belief. Jesus never taught or practised theology, physiology, or materia medica, but he healed the sick and reformed sinners. Paul was not the disciple of Jesus, but he followed his example and teachings, and the result was he healed the sick and introduced Christianity into Rome. If we would follow Christ, Truth, it must be in the way of its appointment; and Jesus said, "The works that I do ye shall do." He that would reach Truth, and

find this divine source a remedy for every ill, must not climb up some other way and rob God. Theology teaches us to love God with all the heart; but we cannot love Spirit supremely and garner our affections in spiritual things while we are loving the material, going to drugs instead of God to heal our sickness, and seeking Truth of formula, dogma, and ritualism; asking a personal God, instead of the Principle that is God, for Truth, and for the divine science that reveals this Principle and demonstrates it, casting out error, healing the sick, and destroying death. A little leaven leavens the whole lump, the least understanding of this science proves all that we have stated of it; and because we cannot walk the wave and raise the dead through divine science, we have no right to question its power to do that, since Jesus proved it, and left it as our example of Christianity. We should attempt no more than we understand, and we should prove our understanding by our works. Man should not tarry in the storm if the body is freezing, or stand in the flames that are devouring it, to prove his power to prevent those results; for unless he could prevent them he should avoid their occasion; to do otherwise were a no less blunder than for a pupil in addition to attempt to solve a problem of Euclid, and because he has not reached thus far in mathematics and fails in demonstration, to deny the Principle of the problem.

All theories of a personal God are based on finite premises, therefore they cannot apprehend the infinite; and this limited sense of God limits our faith and divides it between matter and Spirit, the finite and the infinite, then we turn away from the infinite Principle that heals to the inanimate drug, and have other gods before me.

Materia medica originated in idolatry. The pagan priests inquired of their gods for prescriptions of medicine, and Apollo, their god of medicine, was also the sender of disease. Hippocrates turned from the gods of wood and stone to the vegetable and mineral gods for healing, and this was deemed progress, but it ought to be understood mythology and pagan worship still. The fate of medicine and its history should correspond with that of its god, Apollo, who was banished heaven and endured great sufferings on earth.

We must leave the rotting foundations of material systems, however time-honored, if we would gain Christ, Truth, as our savior, not in part but the whole, for the healer of the mind is the healer of the body. The varied doctrines and theories of Life and intelligence in matter are but ancient and modern mythology. Matter is but the grosser substratum of mortal mind, it is but an atheism of thought, that must go down when the science of being is understood; and in those days there will be tribulation such as has not been since the beginning of mortal thought, and earth will echo the shock when the cry goes forth, Why art thou, Truth, come hither to torment me before the time?

Ignorance, pride, and prejudice close the door on that which opens it on ideas not stereotyped. When the science of being is understood, every man will be his own physician, and Truth will be found the universal Panacea. Life demonstrates Life and not death, and nothing but the universal belief of death can make it apparent to mortal sense, and then it is real only as a dream that comes in darkness and disappears with the light.

Reasoning incorrectly leads to error of action; it is an

unconscious hypocrisy that science corrects with proof. There can be no hypocrisy in science, and its Principle is imperative; you cannot mock it by expecting it will forgive error. Science is a divine and not human demand, and being right it never repents or dishonors its claim by a pardon. If you understand in part the science of being you will be more spiritual and find happiness in the real resources of being and not in the unreal. The greater the error, the harder it struggles with Truth. What a pitiful sight is malice finding pleasure in revenge! What a pity that evil is a man's highest belief of good until his grasp on goodness grows stronger! Then he loses his pleasure in wickedness and is in torment, with no hope of escaping the misery his sin hath wrought until he has paid the full debt and cancelled his account with suffering. Sin is the image of the beast, effaced only by the sweat of agony. Sin is a moral madness that rushes forth to clamor with midnight and the tempest. To mortal view, or what is termed personal sense, science is presumptive in its claims. But we are all hastening to the proof that Life is only what is good; evil has no Life.

The Sadducees reasoned falsely on the resurrection, but not as blindly as the Pharisees, who would have error as immortal as Truth, and resurrect the spiritual from the material, make Life result in death, and death the producer of spiritual Life. Jesus taught that death was overcome by spiritual Life, and proved it thus. If we admit that Soul is immortal we must also admit that man is immortal; for if Spirit, Soul, could be parted from its idea there could be no self-existent Principle, and must be a moment when the Ego is unexpressed, and God and

man without entity. If Soul and its expression, called man, are united only for a period, and then separated by a temporary law of divorcement, to come together again at some uncertain time, and in a manner wholly unknown, we are left without a single proof of immortality. But Soul cannot be separated for an instant from the reflection of itself as Life, substance, and intelligence. All the forms of mortal thought that are called forms of matter are not more distinct or real to the so-called senses than forms that Soul produces are to spiritual understanding.

The footsteps of metaphysical science are not seen as much as felt. The "still, small voice" of Truth is uttering itself, but we are daily turning away from those utterances, else we are yielding to them and going up higher in our experiences and demonstration. To become as a little child, who is willing to leave the old for the new, makes thought receptive of the advanced idea, willing to let the old landmark disappear. The theory, doctrine or belief, pleasure, or pain of sense go into oblivion, and have a resurrection of what is clothed in shining garments. Purity is a proof of progress, for none but the pure in heart shall see God.

What we name angels are pure thoughts, winged with the inspiration of Truth and Love. They may appear to the so-called personal sense in superstitious forms, sometimes as females with wings on their backs, and they appear at the door of some sepulchre where an old belief has been buried, and the understanding has risen to give you a new and more beautiful form of thought and a higher conception of Life and its continuance. But angels are messages from God to man; they are not messengers or persons, but ideas clothed upon with what-

ever form thought hath bestowed upon them, and these high and pure thoughts are not designed to lead us to a person, but away from personality to the Principle of our being, whither every pure and uplifting thought tends. Such messages from Spirit guide us aright, and to heed them and bid them tarry is entertaining angels unawares. To apprehend more of Truth we must put into practice the little we do understand. Truth is demonstrable when understood, and not understood until demonstrated. Truth is practical not theoretical, and when we practise what we have understood, more will be added to our understanding; but if we let the one talent mould for want of usage it will be lost.

Until the sick and the sinner realize their need of Truth that destroys all error, sickness, sin, and death, they will never be receptive of it. Truth is the attraction of Soul, and error the attraction of belief called sense. The former elevates and immortalizes; the latter debases and makes mortal. Spiritual sense is emotion, joy, fruition, understanding. What we term personal or material sense is but an alternating belief between pleasure and pain, hope and fear, life and death; that never reaches beyond the boundary of the unreal. When the real is attained, joy is not a trembler and hope a cheat. The motive to reach happiness, apart from a material sense of it that deceives, can be gained to-day; and, this point won, we have started in the right direction and commenced in the addition of metaphysical science; and "if ye would run, who shall hinder you?"

Saul of Tarsus beheld not the facts of being until his personal sense of things ceased, and that changed the man, thought took a higher stand-point then; a stand

more spiritual and true, whereby Paul learned the only realities of being ; namely, God and his idea, Spirit and its formations.

Truth and Love create only what is fit to be eternal. And when did Truth ever destroy its own idea ? God cannot destroy man, because he is the reflection of God. But mortals reflect not immortality, and a sick man or a sinner is not the image and likeness of God. Does wisdom find pleasure in drunkenness ? But personal sense, mortal mind, and belief say there is pleasure in it ; and you cannot make the inebriate leave his besottedness until his belief yields to a higher thought, and then he turns from his cup as the dreamer that wakes from his incubus. If mortal man would like to get drunk, and thinks there is pleasure in it, but is afraid of the consequences, he is not a safe temperance man. Fear is not a scientific protection ; but to understand there is neither pleasure nor pain in the body, whence all appetites start, destroys both the fear and the appetite. The fear of punishment never made a man honest ; moral courage is requisite for that. But how shall we reform the man with more animal than moral courage, who has less Soul, because he has more sense, than a faithful dog. You must convince his reason ; that is, perhaps, his highest faculty above the brute, and let that inform the sentiments of the nothingness of the so-called pleasures of sense, then you have saved him.

A picture on the camera, or a face reflected from the mirror, is not its original, but is like it. Man is not God, or in Him, and God is not in man, else there would be more than the one Deity, and man would not be the reflection or the image and likeness of God. The intelli-

gence, Life, and substance of man are God, and man is but the reflection of those ; all Mind is God, and his Life and substance are not separated from, but belong to the Principle of man. Gender is not reckoned from the man in the mirror, insomuch as he but reflects it. Gender belongs to the Principle, and not to the person of man, and is a form, quality, and characteristic of Mind instead of matter. What is termed mortal man is the shadow of shadows, that reflects no Principle, and is but a mortal belief, born to-day and dying to-morrow ; and yet not dead, for this belief will continue until the understanding of immortal man and his Principle destroys the belief, and brings to light the real man.

Because man reflects God, he cannot be subject to birth, growth, maturity, and decay, unless the Principle that he reflects is subject to those changes, which is again impossible. Reason is wrong when it starts from matter to draw conclusions of Spirit : a finite sense has no correct sense of the infinite. We go into ecstasies over a personal God with scarcely a spark of love in the heart, when God is Love ; and believe without understanding Truth, when God is Truth ; and suppose we live without righteousness, when God is Life. And what is the result ? It is this, that we have no Principle that is understood, to save and to heal us, and get rid of sin, sickness, and death, only through a belief, therefore, they still cling to mortal man ; and he will remain mortal until this belief yields to the understanding of God that destroys all belief and establishes the foundations of science. The opposite of Truth is the error that saith infinite Life is in a finite form. This error constitutes a mortal thought, and names that thought mortal man, which

thought and so-called man are at the mercy of error, sin, sickness, and death. Then, in order to hold on to itself a little longer, it would resurrect from this mortal error the immortal Truth of being. Thus beginning with dust, returning to dust, and resurrecting from dust, man, who was and is the spiritual and eternal likeness of God. But science, undisturbed by this jargon, is revealing Life as Spirit; and Spirit, never passing into or out of man and its own formations, but the infinite Mind that cannot be finite or compressed, for it is the One and great power of the universe and of man. The mighty arm would be crippled if Mind was made subject to matter, the figurative tree of knowledge made a pigmy race of "gods."

CHAPTER II.

FOOTSTEPS OF TRUTH.

THE best sermon ever preached is Truth demonstrated, whereby sickness is healed and sin destroyed. Knowing that one will be supreme in the affections and take the lead of our lives, the Master of metaphysics said, "Ye cannot serve two masters." Man cannot serve both Soul and sense. If Soul governs him, he is not tempted by sin, and the so-called laws of matter cannot make him sick or limit his life and usefulness. 7

The Truth of man makes a new creature. Old things have passed away, and behold all things have become new. Passions, selfishness, appetites, and every sensuality yield to spirituality, and the balance of being is on the side of God; Christian perfection is won on no other basis. The scientific unity between God and man must be wrought out in demonstration of purity. Before he reaches the blessing of purification, and God's will is done, the results upon man are made manifest.

Man controlled by his Maker has no physical suffering. His body is harmonious, his days are multiplying instead of diminishing, he is journeying toward Life instead of death, and bringing out the new man and crucifying the old affections, cutting them off in every material direction until he learns the utter supremacy of Spirit and yields obedience thereto.

The theory or doctrine that would graft holiness into unholiness, and insists upon sin that is not destroyed being forgiven, is a barren belief, straining at gnats and swallowing camels. Our beliefs of a supreme Being, and the faith that grows out of them, are contradictory. They admit that God hath almighty power and is a "present help in time of trouble," then they rely on a drug to heal them, as if senseless matter had more power than God. They admit that a rainy day can make a man suffer, take cold in the act of doing good. As if evil could trespass on the reward of love! The science of Christianity gives omnipotence to Spirit, a reward to the right, and no power in matter to destroy those results.

Error abounds where Truth would much more abound if God were understood instead of believed in, and His worship established on demonstration instead of doctrine. The accusation of the rabbis, "He maketh himself as God," was the justification by Christ, Truth—for there is no other self with the Christian, and to understand this unfolds an exalted worship, a self-abnegation, a spiritual perception that brings out the possibilities of being,—destroys all reliance on aught but God, and makes man the image of his Maker. Our theories and beliefs admit more than one God or less than a God; they presuppose a portion of Jehovah imprisoned in a mortal body of sensuality and sin, to escape thence when this body has gone to ruin in His keeping, mastered omnipotence and destroyed itself, or else when God, the Life of man, has killed man to get out of him into Himself, the Soul and circumference of being.

The good we do, and say that it is in man, is outside of

him and is God ; the evil that we do, and say is real, because God is the author of the devil, and the devil is the author of the deed, and man is the medium of both, is not real in statement or proof ; it is the awful deception, the great unreality of being. We lose sight of the perfect Father and divine Principle that governs man in Christian science through doctrines such as those, and catch glimpses of God only as those clouds of error melt into such thinness that we perceive the image of Him in some word or deed that reveals man's true being, and the supremacy and reality of good, and the nothingness and unreality of evil. Mortal man is totally depraved, a lie from the beginning ; for man is immortal, and God, Truth, is not the author of a lie, and the Truth pierces the suppositional error, or mortal man, as a sunbeam the cloud. The error that saith Soul is in body, Mind in matter, and good in evil, God in sinning mortals, must unsay it, stop its own utterances, or to itself it will hide God, and sin, without a sense of sin, lean on matter instead of Spirit to heal its sicknesses ; and limp with lameness, droop with dyspepsia, or consume with pulmonary disease, because of the blindness of such beliefs and their own false definitions.

We should hesitate to say that God sins or suffers, but if there be sin or suffering and but one Mind, who is their victim and whence do they come ? There is but one God, and Mind signifies God, — infinity and not finity. How far is the belief removed from infidelity that unites such opposites as holiness and unholiness, and calls them both Mind and Spirit, and then admits that Spirit is God, virtually saying that God is good in one instance and evil in another ? There are evil beliefs called evil spirits, but they are not Spirit, or they could not be evil. An error

of statement leads to error in action. There is no evil in Spirit, for proportionately as we advance spiritually, evil disappears; and this is the proof of our statement, and every scientific statement of God and man has its proof in Christianity.

To understand that the Ego is Mind, and that there is but one Mind or intelligence, begins at once to destroy the errors of mortal sense and to supply the Truth of immortal sense. It makes the body harmonious, being governed by Spirit instead of matter, it makes nerves, bones, brains, etc., servants instead of masters; and if the body is governed by this higher law of Mind, its members are in submission and obedience to Life and Truth. If brains, nerves, stomach, etc., are intelligent, talk to us, tell us how they are conditioned and report how they feel, then Spirit and matter co-mingle, sickness and health, good and evil, Life and death, are mixed; and who shall say which is the greater? for if this decision was left to the so-called personal senses, evil would appear the master of good, and sickness the rule of existence, and health the exception, death the inevitable, and Life the supposition. Our Master asked, "What fellowship hath God with Belial?" Truth is greater than error, and we cannot put the greater into the lesser. Soul is greater than body, but if it were within the body, it would be less than that, and so there could be no Soul.

If man would be governed by his Maker and have no other God, what stronger grounds has he to triumph over sin, sickness, and death than to plant himself on the assertion of the apostle that "all things were made by Him, and without Him was not anything made that was made." Then ask if God made sin, if good produces evil,

and Truth results in error ; and because God made not human discords to accept the conclusion of the apostle that they were not made, that they have only a fabulous existence, and are mortal mythology, of human instead of divine origin. To hold yourself superior to sin because you understand that God is superior to it, who is the Ego, and governs man, is wisdom ; but to fear sin is to mistake the divine science of being, even man's relation to God, to doubt His government and distrust His care and omnipotence. To hold yourself superior to sickness and death is equally wise and in accordance with divine science, and to fear them is impossible when you understand God and know they are no part of His creations. If you sustain through the understanding the relation you hold to God you have no other Mind but Love, Wisdom, and Truth to guide you, and no other sense of Life than the eternal, and no consciousness of error, folly, or hatred.

If thought is startled at the strong claims of metaphysical science to the supremacy of good, and doubts them, ought it not to be astounded at the strong claims of evil, and doubt them, and no longer think it is natural to sin and unnatural to forsake it, and evil is the real, and good the unreal ? Truth should not be as surprising and unnatural to thought as error, and error should not seem as real as Truth, when there is no error in science, and our lives must be governed by science to be in harmony with God, the Principle of our being.

Sound is sense only, a mental impression, and is received either through a belief, or what is termed a material sense, or else it comes through the spiritual understanding and sense of Soul. Before knowledge

educated mortal thought so deeply into a false sense of things and their material origins, and so far away from the One Mind and true source, the impressions of Truth came consciously as sound to the senses of the primitive Christians. They talked with God. Their mediums of hearing were spiritual, normal, and indestructible. If their sense of science had been confined to the evidences before the so-called material senses, they could never have walked with God, been guided in prophecy and demonstration by divine science. Their Christianity was the self-conscious capacity to understand God that He bestows, and is unfolded to human comprehension by works more than words. His words are only comprehended in the "new tongue," the translation of the material meaning back to the spiritual and original text, where Truth is caught of Principle, and the proof is given that such is Truth, for it heals the sick, casts out error, and destroys Death, "the last enemy to be overcome."

The sinner or suicide regards death as a friend, a stepping-stone to immortality and bliss. But Jesus said it was an "enemy," and overcame it instead of yielding to it, therefore it was not to him the threshold over which he must pass to Life and glory.

Mortal mind has a modus of its own, undirected and unsustained by God. It brings a rose in contact with the olfactory to scent it, and it handles this rose with the hands in common methods; in the uncommon, it employs legerdemain, or rises in the frenzy of belief to move it by believing a spirit is moving it for him. Simply because other methods of mind whereby it expresses itself are not understood, we say that lips must move to convey

thought, and the undulations of the air must convey sound, and any other method is a miracle. The real of being, its normal action, and the origin of all things to mortal sense is the unreal; whereas the unreal or imitative movements of this finite belief, that reverse the infinite modus and action, is self-styled the real, and whoever contradicts that supposition is a deceiver or deceived. As a man thinketh so is he in error, but as a man understandeth so is he in Truth.

The supposed sensations of the body must either be the sensations of mind or of matter. Which are they? Is it not self-evident that matter has no sensation, and equally so that to conclude that it has is a belief only, and is not the understanding of being, and the sensation, therefore, exists only in belief? When a tear starts at witnessing another's sorrow, does not mortal mind produce that effect seen on the body or the lachrymal gland? And was it the grief that caused the tear, or the effect of a mortal thought and one mind acting upon another, and the result that mortal mind alone produced? We cite such a case merely to show the cause and its effect, not to justify the action or results of one mind distressing another, for that is not scientific. "It should no longer be known in Israel that the parents have eaten sour grapes and the children's teeth are set on edge." The sympathy of one mortal error with another should disappear, for it only serves to prolong the discord and illusion that ought to be short-lived. The transmission of disease, or certain idiosyncrasies of the individual, is found a fable, when the fact of life is learned, namely, that nothing inharmonious can enter it, for Life is God. Heredity is a prolific source for belief to pin its lies upon, but when there is

nothing real but the right, we have not a dangerous inheritance, and away go the ills of flesh when we learn that all is Mind, and flesh is but a mortal thought.

The renowned John Young, of Edinburgh, writes, "God is the father of mind and of nothing else." This is the voice of one crying in the wilderness of beliefs and preparing the way of science. Let us learn something of the real and eternal and prepare for the reign of Spirit, that must come, because it is the kingdom of heaven, the reign and rule of universal harmony, that cannot be lost or left forever unseen. Already the shadow of His right hand rests upon this hour, and ye, who can discern the face of the sky,—the sign material,—how much more should you turn your attention to the face of man and the sign mental, and there learn the remedy for sin and sickness, in the thought that produces them, and the Truth that corrects that thought and destroys them. Laying the axe at the root of the tree, by which all shall be cut down that beareth not good fruit, was the mission of our Master, and he introduced divine science to the very hearts that pierced him.

Judaism, enjoining the limited and definite form of a national religion, was not more the antithesis to Christianity than our finite and material sense of Life, carried out in speculative theories regarding God and man, such as our sanitary methods and means of religion. The Jews' recognition of God only as a person and king has not departed from this hour; creeds and ritualisms have not quite washed their hands of rabbinical persecution; to-day echoes the cry of bygone centuries, "Crucify him!" pursue Truth at every advancing footstep with sword and spear. He maketh himself as God, will be said of

those who plant themselves upon the foundation of Spirit instead of matter, and would know no other Life, intelligence, or substance but God. All forms of belief support the conclusion that there is more than one intelligence, and that material history is as real and, perhaps, important as spiritual history, that the mortal error is as conclusively mind as the immortal Truth, that there are two separate entities and beings, two powers, — namely, Spirit and matter, — antagonistic, and resulting in a third person, or mortal man. The first power is good, an intelligence named God ; the second is evil, the opposite of good, therefore it cannot be intelligence, but is named thus ; the third is a supposed mixture of the first and second, and totally depraved. Such theories are self-evident error ; they never can stand the test of science, and, judging by their fruits, we know they are corrupt, for the third personage they constitute is the triad of error, — sin, sickness, and death. When will the ages learn the Ego, and let there be but one God ? The egotistical, mixed-up mass called mind and matter, usurping the name without the nature of Mind, can never say in science “ I and Father are one.” Pope’s satire expresses the fable of a mortal man : —

“ Has God, thou fool ! worked solely for thy good,
Thy joy, thy pastime, thy attire, thy food ?
Know Nature’s children all divide her care ;
The fur that warms a monarch warms a bear.
While man exclaims, ‘ See all things for my use ! ’
‘ See man for mine ! ’ replies a pampered goose.”

It has been said, and truly, that Christianity must be science, and science Christianity, else one or the other is false and useless : but neither of those is unimportant or

untrue, and both are one in demonstration. If God is within and without all things, what are the things that do not express God? When you say the body is matter, we shall say with Paul, be "willing rather to be absent from the body, and be present with the Lord," to yield your belief of mind in matter, and have but one Mind, and that one God. But *Materia Medica* would inform you that Paul's Christianity, that separates mind and matter, is an abnormal state or catalepsy, and then go on to instruct you in the dangerous nature of the attack and how it ends in death. Then turn to the inspired writer and you will read, "If a man keep my saying, he shall never taste of death," and "Henceforth know we no man after the flesh." We must destroy the belief that Life and intelligence are in the body, and find ourself in what is pure and perfect. Paul said, "Walk in the Spirit and ye shall not fulfil the lust of the flesh." Sooner or later we shall learn how the fetters of our infinite capacities are forged by the belief that we live in body instead of Spirit. Having but one God, one Mind, helps the demonstration of loving thy neighbor as thyself. Selfishness separates us from gravitating toward God, and scatters thought in channels of self, where opposite and contending interests sway mankind, and tip the beam of being on the side of error instead of Truth, thus throwing our weight in the scale of matter instead of Spirit. In the scientific relation of God to man we find that one man's meat is not another's poison, but what feeds one feeds all, as Jesus illustrated by the loaves and fishes, when Spirit, instead of matter, was the source of supply.

How long before we arrive at the demonstration of

scientific being no man knoweth, not the Son but the Father; yet one thing is certain, that sin, sickness, and death will continue in belief until we do reach that high goal. The footsteps of thought, as they pass from material stand-points, are slow; they portend a long night to the traveller, but the guardians of that night, the angels of His presence, are spiritual intuitions that tell us when it is far spent and the dawn approacheth. Whoso opens the way in science is a pilgrim and stranger that marks out the pathway of future generations.

In the history of the United States, as in many other histories, the might of mind is illustrated, and its power is proven proportionate to the motive being right. A few immortal sentences, stimulated by a strong sense of justice, broke the fetters, demolished the whipping-posts and markets for men in America; but tyranny would go down in blood, and the breath of freedom come from the cannon's mouth. Legally abolishing slavery in the South, and among the colored race, was a good thing, but its virtual abolishment in the mind is a more difficult task. The question of right and wrong Mind must decide to destroy the motive of slavery, that it germinates not in new forms of tyranny. We have yet men and women of all races in bondage, not knowing how to obtain their freedom. The rights of man were vindicated but in a single instance when African slavery was abolished in a small portion of our globe; but that instance was prophetic of another, it was a step towards the universal abolition of slavery in all its forms and under every circumstance. The voice of the abolitionist, heard in behalf of the African slave, was still echoing in our land when the voice of another abolitionist swelled the key-note to

universal freedom — asked for the full acknowledgment of the liberty of man as the son of God. The fetters of sense were now to be stricken from mind, and freedom to begin, not with bayonet and blood, not in human warfare, but in divine peace. Mortal mind was asked to acknowledge the immortal claims of Mind, and sense to yield to Soul. Above the platform of human rights we would build another staging for the divine claims, and not with code or creed, but in demonstration of peace on earth and good-will to man. The yoke of human codes, that binds with cankering fetter the faculties needing human freedom, we would rend asunder, and possess our birth-right, and yield true allegiance to our Master. The lame, the deaf, the dumb, the blind, the sick, the sensual, are the slaves to their own beliefs, and the systems of our schools and institutions are the Pharaohs that hold the children of Israel in bondage. We must pass over the Red Sea of fear, through faith in Truth, trusting the modern deliverer, Christian Science, for our guide to the promised land, where fetters fall, and the rights of Spirit and our freedom from the bonds of error are known and acknowledged. The sick are wearing out years of servitude to an unreal master, even to the belief that the body is sick, and the evidence that this belief has produced on the body; the universal consent of mortal belief, and the edict of the schools have constituted a law to bind man to conditions of sickness, sin, and death; and this law of belief they misname a material law, and the dupe that upholds it is a human doctor, mistaking his method of humanity. This law of mortal mind is conjectural, speculative, and void, and should be trampled under foot of the higher law of immortal Mind, that created man, and

gave him dominion instead of enslavement. This law of mortal mind must be exposed, disputed, disregarded, and walked over, and the rights of the slaves of belief must be explained by the abolitionists of sin, sickness, and death, even as the oppressive state-laws were disputed, and the negro taught his freedom by the abolishers of human slavery. The higher law of Mind must rend from the body its fetters, or mortal man will go on, like the colored race, ignorant of his inalienable rights, and submitting to the most hopeless slavery, and his masters will enforce this ignorance as the condition of his servitude.

Let history record it, that Massachusetts succored a fugitive slave in 1853, and put her foot upon a tyrannical prohibitory law regulating the practice of medicine in 1880. It were better if her sister States had followed her example, and would have sustained our constitutional bill of rights, permitting no departure from that immortal sentiment of Jefferson, "Man is endowed by his Maker with certain inalienable rights, among which are Life, Liberty, and the pursuit of happiness." When reading the oppressive state statutes regulating the practice of medicine, those words of Madame Roland, as she knelt to the Goddess of Liberty, erected upon a guillotine, have come up: "O Liberty, what crimes are committed in thy name!" Discerning the rights of man, we cannot fail to foresee the doom of all oppression. It is not the legitimate state of man to be a slave. God makes man free. Paul said, "I was free born." Justice and Truth make man free, and nothing but injustice and error enslave him.

Divine science enables man to grasp the standard of

liberty, and escape from the bondage of sickness, sin, and death. Jesus has marked out the way. Citizens of the world, accept its glorious import and be free! This is your divine right. Sin brought death. A belief, and not a law, has bound you, fettered your free limbs, and crippled you, marred the tablet of mortal mind with error, enfeebled your body through your belief. All causation is Mind, not matter; and when the belief that causes your sin or your sickness is destroyed, the sin and the sickness are gone. Your body is but an expression of mortal mind; you possess the body, and make it harmonious or discordant according to the images of thought reflected upon it; you embrace the body in thought, and should delineate that thought in health and not in sickness. You should think of your body as perfect, and banish the thoughts of disease, or that matter holds it in mystery and slavery. You, the immortal, have a perfect and divine form; it is only you, the mortal and suppositional, that make your body discordant, according to the ignorance, fear, and belief that govern it.

If God had constituted material laws to govern man, which, disobeyed, would make him sick, Christ could not have abrogated those laws by healing the sick, in direct opposition to them, and in defiance of instead of consultation with the material condition.

The enslavement of man is not legitimate, and will cease as the freedom and God-given dominion of man are learned. Even mortals will sometime assert their freedom in the name of Almighty God and control their own bodies, apprehending divine science. They will drop their beliefs, and behold harmony the real, and discord the unreal. The evidence of the senses would reverse

the science of being and establish a reign of discord, even the power of sin, sickness, and death; but the great facts of Life, understood, destroy that trio of error with all its false witnesses, and reveal the kingdom of heaven or reign of harmony that shall come on earth.

The earth's diurnal rotation is invisible to what is termed personal sense, but the sun is seen moving from east to west. Until the false evidence of sense is rebuked by science, it deludes the judgment, and offers false testimony of action and Life. Science, reversing this evidence, corrected it with the simple rule that the greater rules the lesser; therefore the sun is the solar centre, and the earth turning on its axis revolves around it. This astronomical calculation, presenting the more correct imitation of the action of Principle and its idea, is nearer the spiritual fact, it being more allied to the order of divine science in the government of man and the universe.

Mind, supreme over all its formations and governing them all, is the sun to its own systems of ideas, the light and Life of all its own vast creations; and man is the tributary to this unerring Mind. The body mortal is not man, and is tributary to the erring thought. The foci of optics are proofs of the illusion of what is termed material sense, as when sky and tree-tops appear to join hands, and clouds and ocean to meet and mingle, when they are as remote at the farther as at the nearer point of vision. Where the finite and material drop our view, the infinite and spiritual extend and enlarge it. The barometer, that little prophet of storm and sunshine, denying the evidences of the senses, points to fair weather in the midst of murky clouds and drenching rain. To

material sense, severing the jugular vein takes away the Life of man, but, in fact and in science, Life goes on the same, it being eternal. There is no temporal life except to a false sense of existence. Science takes all evidence out of the hands of matter, and supports only the substance of Spirit for the fact. Science destroyed Ptolemy's vague theory that earth is the centre of a solar system, and revealed on a reversed plan the harmony of the spheres. A material sense, reversing the science of Soul and body, make mortal mind tributary to the body, and appoint certain sections of matter, brains, nerves, etc., as seats of pain and pleasure, whence matter reports to Mind its state of happiness or misery. Our theories make the same mistake regarding Soul and body that Ptolemy did with the solar system. They insist that Soul is in body, therefore Mind is tributary to matter. Science has destroyed the false theory relative to the celestial bodies, and also will destroy it of the terrestrial bodies. The phenomenon and the fact of man will then appear. Copernicus mapped out the science of the heavens or stellar system, but before Copernicus spake, astrography was a mystery, and the geography of the heavens not understood. The Chaldean shepherd saw the fate of empires and read the fortunes of men in a star. No higher revelation than the horoscope hung out upon empyrean, while earth and heavens were bright, and bird and blossom glad in the sunshine. We have goodness and beauty to gladden the heart, but leaving man to the vain hypotheses of sense makes him as the wandering comet or desolate star, unexplained by science.

"Man never is, but always to be, blest."

The Ptolemaic blunder regarding the systems of worlds and their suns could not affect the vital interests of being like the error relating to Soul and body, that reverses the order of metaphysical science, and assigns to matter the power and prerogative of Spirit, making what is termed man the most inharmonious phenomenon of the universe. —The senses of Spirit are without pain, and forever at peace; nothing can hide from them the beauty of Truth, its might and permanency; but what a transient trust is mortal joy, when the power of light and lens may end with a prick of the retina! When we understand being, we shall never lose the sight or sense of all that is real, and the altitude of the eye need not be perpendicular to the geometrical plane; whatever is governed by Truth is never for an instant deprived of the light and might of intelligence and Life.

We should never inquire into the condition, structure, or economy of the body, but “take no thought about the body,” if we would be its master; dictate terms to it, form and control it mentally and with Truth instead of error. The compound minerals or aggregate substances that compose the earth, the relations constituent masses hold to each other, or the magnitudes, distances, revolutions, etc., of the celestial bodies, are of no real importance when we remember they must all give place to the spiritual fact behind them, even the true translation of man and the universe; and in just the proportion that we learn that great fact shall both be found harmonious and eternal.

Material substances, geological calculations, and all the etcetera of speculative theories, are based on the hypothesis of Life and intelligence in and of matter, and

this false supposition will ultimately be seen and swallowed up in the spiritual calculus. There is but one way to reach heaven, — harmony. Jesus showed us that way. And it was no less than to know no other reality but God and His idea, to get rid of any other consciousness of Life, its demands or surroundings, and rise superior to every appearance of sin, sickness, or death, of pain or of pleasure in matter. The false method of getting to heaven through the death of the body that never had Life is like saying a second error will remedy the first, and the belief that Life is in matter is cancelled by another belief that death takes Life out of matter. Spirit evolves all that is real ; form, outline, and color are ideas that Mind has expressed, and they never pass from that spiritual and immortal basis to a transient and material origin. While Columbus was destroying an error of sense, and giving freer breath to the globe, ignorance and superstition were chaining the honest limbs of the brave old navigator, and disgrace and starvation looking him in the face ; but sterner still had been his fate whom history has immortalized, if his discovery had undermined sensualism of a baser sort. Age nor accident interferes with the senses of Soul, and there are no other seeing, hearing, etc., for the body has neither sense nor sensation, and there is no more loss of Soul than of its faculties. You say that Soul is lost through sin, then you should say more consistently that the faculties of seeing, hearing, etc., are lost through a state of mortal mind, instead of matter or structure. Knowing that Soul and all its faculties are eternal in Mind, the Master healed the sick, gave sight to the blind, hearing to the deaf, and caused the lame to walk, through his action

upon mortal mind, to give it this faith and understanding, and thus it was that he healed the sick and destroyed sin through the same metaphysical process.

If it be true that nerves have sensation, that the eye sees, the ear hears, and matter has intelligence, when the body is dematerialized those faculties are gone, and are not immortal as Mind, when the fact remains they are immortal only thus. The material senses and figurative Adam, represented in the Scripture as being formed from dust, are mythological, and return to dust, to the nothingness of a belief disbelieved, and they go out as they came in, an error, not the Truth of being. When spiritual sense receives and conveys the impressions of Mind, man's being will be understood, and found harmonious. We bow down to matter, and entertain finite thoughts of God, even as the pagan idolater; we fear and obey what we consider a material body, more than a spiritual God; we strain at gnats and swallow camels. Modern knowledge, like the original tree, multiplies our pains. Our beliefs would rob God and slay man, then spread their table with cannibal titbits and give thanks. The Scripture informs us all things are possible to God, Spirit; but our theories practically deny this, and make healing the sick possible only to matter. Our theories are false, and Scripture is true. Christianity is not dishonest, but our religions are; to conciliate society and to rule mankind is the weakness of the world. He that leaves all for Truth has left popularity and gained Christianity, but the material world is slow to acknowledge what the spiritual world declares. The cross is the central emblem of history, and the only stepping-stone to the demonstration of Christian healing, whereby sin and

sickness are destroyed. History repeats itself ; the sects that bore the lash of their predecessors, in their turn flog the forward steps of their neighbors.

We worship spiritually only as we cease to worship materially. Spiritual worship is Christianity, material worship is idolatry. Rites and ceremonies are Judaism, the ritual is but a type and shadow of worship, for they that worship the Father shall worship Him in spirit and in truth. The substance of all devotion is demonstration. Our Master said, " If ye love me, keep my commandments." We fill not vessels already full, they must first be emptied to make ready for that result. Let us empty ourselves of error, and not, as in the fable, when the wind blows to remove a cloak, hug more closely its tatters.

To empty mortal mind of error is to pour in Truth through the floodgates of thought. Christianity is not a creed or observance, it is not a special gift from a personal Jehovah ; it is the demonstration of a divine Principle, casting out error and healing the sick, not in the name of Christ, Truth, but in demonstration thereof. The uselessness of drugs, the emptiness of knowledge, the nothingness of matter and its imaginary laws, are apparent as we rise from the rubbish of belief to the demonstration of spiritual understanding. In the silent sanctuary of Soul, we listen to questions of solemn import, but we heed them not. Feeling less the supposed pleasures or pains of sense, getting out with the sinner and in with the saint, are signs significant of the burial of the body material, and the resurrection into spiritual Life.

The followers of Christ, Truth, measured their Chris-

tianity anciently by the control it gave them over sickness, sin, and death; but the modern forms of religion omit that important proof in all but one of its statements, — power over sin. We must watch and work for the whole of Christianity, and make that our first proof of metaphysical science if we would succeed as healers, for that alone gives success. This limited volume can do but little justice to our subject, when our systematized teaching and the student's experience in practice are all requisite to understand it. Some individuals assimilate Truth more rapidly than others, but we never dismissed a student that obeyed our directions, who did not heal the sick, and add continually to his store of understanding and to his success in practice. But if the student goes away to practise only in part our teachings, dividing his interests between God and Mammon, and substituting his own views for our instructions, he will reap what he has sown, and call us a hard master. Whoever would demonstrate Christian science, must abide by our rules, heed every point of our statements, and advance upon the principle laid down. There is nothing difficult or toilsome in this task when the way is pointed out, but sincerity and earnestness alone win the prize. Metaphysical science is not an exception to the general rule. There is no excellence without labor, and this in a direct line; you cannot scatter your fire and meet your aim. To pursue another vocation, and then advance as rapidly in the metaphysical demonstration of health and Life, is not possible. When we put into practice our own teachings, we advance in proportion to our honesty and fidelity, and our success exceeds our expectations. But we have learned it requires a higher understanding of meta-

physical science to teach it than to heal the most difficult case.

Motives and acts cannot be appreciated until their standpoints are understood and we behold the earthly sacrifice they demanded, and until the individual we bless is ready for the blessing through growth and humility.

Truth, Life, and Love are changing and dissolving individual character, as well as the material universe. The final destruction of all that we name material hasteth. Materialism is self-love, and more opaque than the solidity of material atoms is the condensation of mortal mind; but instead of concentrated matter we find it concentrated error. Let us yield patient obedience to a patient God, and labor on to dissolve with the universal solvent of Truth the adamant of self-will, self-justification, and self-love, that war against spirituality, and are the law of sin and death. It is a question to-day whether the anciently-inspired healers understood the science of Christian healing, or caught its sweet tones like the natural musician, without being able to explain them. So divinely imbued were they with the Spirit, that the letter, if wanting, could not hinder them, and the letter without the Spirit would have made void their example. There is no question but Jesus understood Christian science, and taught the divine Principle to his students. The Bible contains it, and was our only text-book, as meekly we trod the footsteps of Truth. We learned that the basis of a right thought and action must be understood to preserve either one of those, and to teach others how to obtain them who lacked the growth of that attainment. This was a point beyond the power of faith; it was to know in whom we had believed, to comprehend the

sure footsteps of Truth, the way to health and holiness, to reach the Horeb height and sacred mount of revelation, where God is revealed a Principle, and the eternal Life that, understood, destroys sin, sickness, and death. The foundation of this spiritual growth is purity. The baptism of Spirit and the clean Soul washes the body of all impurities of the flesh, and signifies such as see God, such as are approaching spiritual Life and its demonstration, healing the sick, destroying sin and death. It were as easy for a camel to go through the eye of a needle as for mortal man to gain the kingdom of heaven, the reign of harmony, without this spiritual baptism and regeneration; and it is only a question of time when all shall know this, from the least unto the greatest.

—Denying the claims of matter are the footsteps whereby to gain the joys of Spirit, in forever freedom and triumph over the body. The sensualists' treasures are laid up in the opposite direction, where moth and rust do corrupt, and mortality is their doom, the thief of sin breaks in upon them and robs their fleeting joys. The sensualist's affections are imaginary, whimsical, and unreal, even as his pleasures; falsehood, envy, ambition, hypocrisy, malice, and hate steal his treasures all away; and, stripped of its exteriors, what a spectacle is error that must lose its own basis to unloose the sandals of Truth! To ascertain what is our progress, we have only to learn what is our God, where are our affections, what do they acknowledge and obey. If we are progressing, God will become less personal to our apprehension and more practical, and matter will be yielding its claims to Spirit; the objects we pursue and the Spirit we manifest reveal our standpoint, and what we are losing or winning.

Mind is the seat of motive, and it produces all the action of the body and forms individual character. If action proceeds from immortal and unerring Mind, it is harmonious and full of blessings, but if it comes from the mortal and erring called mind, it is discordant, and produces the effects that we call sin, sickness, and death. Those two opposite sources never mingle in fount or stream ; the perfect Mind sends forth the streams that are perfect, their source is God ; the suppositional mind or fount of illusion, sends forth its own resemblances, of which the wisest of mortals said " all is vanity." Take away wealth, fame, and the organizations of society, that weigh not one jot in the balance of God, and we get the clear view of mortals ; break up clans, equalize wealth by honesty, and let worth be decided by wisdom, and we get the better view, where evil is not predominant, and the wicked man is not master of his more upright neighbor, and it is understood at length that success in error is defeat in Truth. The watchword of metaphysical science is proclaimed, and it is this, " Let the wicked forsake his way, and the unrighteous man his thoughts ; for lo ! I come quickly, and my reward is with me." The voices of Sinai, and the Sermon on the Mount are pursuing, and will overtake the ages, effacing in their course all error, and establishing the kingdom of heaven on earth. Truth has been uttered, it only needs to be practised.

Peals that should startle the dream of error, and waken the slumbering thought, are measurably unheard, and the last trump has not yet sounded, or this would not be so ; marvels, calamities, and sin will much more abound as the understanding urges its claims, and belief resists them, until the final conquest and clarion note. But the

aggravation of error foretells its doom, and we know that Truth is nigh, and will overturn until He whose right it is shall reign. Longevity is increasing, and sin will diminish as the world feels the alterative effect of Truth through every pore. This question convulses the world: "What is Truth?" and many are willing to meet it with the reassurance of understanding, but more are trying to stop it with the blindness of the old beliefs, wherein the blind lead the blind and they both fall into the ditch. The untimely throes of error to have all questions decided by some ism, are vain; reasoning and free thought, the results of approaching science, cannot be put down, for they purge humanity, and supplant the doctors' pills. The march of time bears the banner of progress. Those whose kingdom is of this world will fight, and furnish their sentinels orders not to let Truth pass their guard until it subscribes to their sects, schools, and theories; but Truth, heeding not the pointed bayonet, marches on, and there is a little tumult and rallying to its standard. You may know Truth is leading when its followers are few and faithful, the noise of its working scarcely heard, but like the little leaven, it is leavening the whole lump. A higher and practical Christianity, that meets every want of mortal man, in sickness and in health, stands at the door of thought, and it knocks for admission. Will you open or close the door upon this angel visitant, that cometh, as of old to the patriarch at eventide, in the calm and hush of mortal strife?

Truth hoists the standard of freedom; it bears the elements of liberty; it hath engraven on its banner, "Slavery is abolished." No power can withstand divine wisdom. What is this supposed power that opposes

God? Whence cometh it? And what is it that would bind man with shackles of iron to sickness, sin, and death? The power of God bringeth deliverance to the captive. And whatsoever enslaveth man is opposed to the divine government. There is no such power. For God is all-powerful, and any other supposed power is an error in acknowledgment that dishonors God. The humble Nazarene rebelled against the supposition that sin, sickness, or death were a power. He proved them powerless. And it should have humbled the pride of the rabbis to behold the demonstration of Christianity so excel their doctrines and dead faith. If Mind is not the master of sin, sickness, and death, they are immortal; for it is proven that what you term matter has not destroyed them, but is their very basis and support. We hope, dear reader, we are leading you into the understanding of your divine rights and heaven-bestowed harmony; that you see, as you read, there is no power, outside of mortal mind and your own belief, that can make you sick or a sinner, and that you are the master of a lie. Knowing that, you will assert your prerogative and power to overcome the belief that you are sick. For the body is nothing without you; and if you are doing wrong knowingly, stop at once and do right. Exercise no faith whatever in the necessity of sin, sickness, or death; knowing, as you ought, that God never made, or caused to be obeyed, a law of sin, of sickness, or of death; every one of those is destroyed by the law of God, the law of Life instead of death, and of harmony instead of discord. It is vain to urge the plea of ignorance of the divine science that destroys all human discord, when you can acquire its understanding and demonstration. It is vain

to say you doubt there is a divine science that produces perfect harmony, which, understood, destroys all discord, when you admit that God is omnipotent, that good and its sweet concord have all power, and there is no place or opportunity in science for discords such as suffering and sin. Every day has its demands, it calls upon us for higher proofs rather than professions; for those are the claims of progress, and progress is the law of God, and his law demands only what we can meet and fulfil.

Mind is perpetual motion; its better symbol is the spheres. The rotations and revolutions of mortal mind are going on, though it be unconsciously, and mortals are moving forward or backward as time glides on. If not progressing, we must live over the past, until its poor work is erased and done right; if satisfied with being wrong, we must become dissatisfied with it; and if content with having done nothing, we must loathe such leisure. Undoing now or hereafter the errors of sense, we learn to do our work well, and wish we had improved our opportunities to bring our bodies into subjection to Spirit. Unwinding our ways, learning from experience, partitioning between error and Truth, through suffering, pays the debt of sin. Therefore, "those whom He loveth He chasteneth." Whosoever discerns the demands of Life, and refuses obedience thereto, shall be beaten with many stripes.

Graham's system, homœopathy, and hydropathy employ fewer drugs than allopathy; but if drugs are antidotes to disease, why diminish the antidote; and if drugs are good things, is it safe to say the less you have to do with them the better? If drugs possess intrinsic qualities that are curative, what are those qualities, who

named them, and what made them good or bad, beneficial or injurious, to mortal man?

The science of Soul is the sunlight to mortal mind, it invigorates and purifies it; acting as an alterative, it neutralizes error with Truth. Its effects upon the body are seen in changing the secretions, expelling humors, dissolving tumors, relaxing rigid muscles, and restoring to soundness carious bones. The moral effects of metaphysical science are to stir this mind to a change of basis, whereby it yields to the direction of immortal Mind. The wrong and the right are at strife until victory rests on the side of immutable right. This chemicalization sometimes follows our explanations and heals the sick, but more frequently disease disappears without this ferment. With certain individuals the morbid moral and physical symptoms reappear until the end. We have never witnessed as decided effects from the use of material remedies as the metaphysical remedy. There is a class of thinkers whose bigotry and conceit fix every fact to suit themselves, and their central views are a mysterious God and a natural devil. Another class, still more unfortunate, are so totally depraved they impersonate innocence, and utter a falsehood looking you blandly in the face, never failing to stab their benefactor in the back. A third class build their thoughts in solid masonry, but they are generous and lofty, ever open to the approach and recognition of Truth. It is no task to teach such an individual metaphysics; he never turns back longingly to look at error or whines over the demands of Truth.

Society is a silly juror that listens to testimony on one side. Honesty often agrees too late on its verdict through fear of wronging the criminal, and people with work to

perform have no time to furnish gossip with evidence. To reconstruct timid justice and put the fact before the falsehood is the work of time. To talk right and live wrong is no benefit to any one. The best detective of individual character is the first impression made on certain minds ; they are attracted or repelled according to the merit or demerit of the person. The impure are at peace with the impure, only virtue is a rebuke to vice. Let a Christian scientist be with the sick or with the sinner, and not improve the health of the one and the morals of the other, the fault lies with himself, who is a scientist only in name, or it is a very great perversity on the other hand. Some individuals yield more slowly than others to the touch of Truth, and never without a struggle, and often with reluctance to acknowledge he has yielded ; and unless he does this the evil will finally boast itself above the good. Opposite mortal minds meet only to separate through spontaneous combustion ; such individuals are enemies without the preliminary of getting offended with each other.

Walking in the light we become accustomed to it, require it, and cannot see in darkness ; but the eyes that are accustomed to darkness are pained by the light. The hieroglyphics of Deity, that we name stars and flowers, teach us a grand lesson ; the stars make darkness beautiful and the flowers turn to the light. When we outgrow the old we must fear not to put on the new, if it does attract scorn as well as admiration. When error confronts us, the rebuke, or explanation, that destroys it we should not withhold. Never breathe long an immoral atmosphere that you cannot purify. Right is radical. We soil our garments with conservatism in science, and

have to do our work over. When the spiritual sense of being unfolds its harmonies take no risks in the policies of error; for better is a frugal meal with contentment and virtue than luxury and vice. Our lives have some weight, and let that be thrown into the right scale. The baneful effect of evil associates is little seen in comparison to what is felt. The inoculation of thoughts ought to be better understood and guarded with strong keepers.

The teachers of our primary and high schools should be selected with as direct reference to their morals as their learning. Such nurseries of character should be strongly garrisoned with virtue and truth. Their examinations are of one side only; but a classical education, not so much as the moral and spiritual, lifts the being higher. The pure and uplifting thoughts of the teacher, constantly imparted to her pupils, result higher than the heavens of her astronomy, while the debased and unscrupulous mind, set in gems of scholarly attainments, imparts no lustre, but dims the characters it forms. Physicians, whom the sick employ in their helplessness, should be the guardians of virtue and spiritual guides when material things have failed to give ease or hope. To the tremblers, who know not the substance of Truth to heal them, they should be able to say, When the mind is willing and the flesh is weak we will plant your feet upon that rock, even the basis of spiritual power, whereby mind can control the body and elevate existence. Clergymen on the watch-towers of the world should upraise the standard of Truth more fearlessly, so advance their hearers that they love to grapple with the new idea and unshackle their own thoughts. Christianity, more than

popularity, should stimulate their labors, and progress start from our pulpits, never be strangled there. Husbands and wives should fulfil their relative obligations with fidelity and reciprocal care, bearing the burdens of time mutually, and educating with zealous care the morals of their offspring. Children should obey their parents. Insubordination is a growing evil that blights the buddings of self-government. Parents should teach their children at the earliest possible period to abstain from frivolous amusements, and set apart the Sabbath for spiritual improvement and growth.

The power of will should be exercised only by the higher faculties and curbed by the sentiments, or it will hold the reins and misguide the judgment, and let loose the propensities. <To guard and govern the thoughts is the province of the higher faculties that alone act upon the body beneficially.> Will-power is capable of all evil, and can never heal the sick, for it is the prayer of the unrighteous; but the exercise of the higher sentiments, hope, joy, and love, is the prayer of the righteous, and their action, governed by science instead of sense, is the prayer that heals the sick.

Mozart or Beethoven experienced more than he expressed. The rapture of his grand symphonies was never heard, for each was a musician before he or the world knew it. The strains of music precede the notes, or conscious sound. Music is the rhythm of head and heart. Mortal mind is a harp of many strings that discourses harmony or discord accordingly as the hand that sweeps over its strings is human or divine. Whatsoever inspires with Wisdom, Truth, or Love, be it song, sermon, or science, blesses the human family; they are the crumbs

that fall from the Master's table, feeding the hungry and giving to the thirsty living waters. Spiritual draughts are healing, but material lotions and laws prevent Truth healing the sick, even as religious rites and creeds prevent the Spirit, that *is* Truth. If we trust one we distrust the other. Physics acts against metaphysics and *vice versa*. Metaphysics is above physics; and when we leave the lower for the higher basis of action, medicine will lose its power to heal us, having no innate power of its own; unsupported by the faith of belief, it will be powerless. Mortal mind conceives of the aeriform liquid or solid, and then classifies its thoughts materially. But beyond and above the mortal and material belief of things exist their immortal and spiritual facts. Good is self-existent and self-expressed: every step toward goodness is a departure from a material basis and a gravitation toward God. Material theories, creeds, and codes suspend the attraction toward Spirit, the infinite and eternal, by an opposite attraction to the personal, finite, and temporary.

The footsteps of progress and spiritualization greet us on every hand. The system of drugging is loosing matter and letting into its dose the higher substratum of mortal mind. Homœopathy is a step in advance of allopathy, in which matter is going out and mind coming in as medicine. Metaphysics is the next stately step beyond homœopathy, wherein matter disappears from the remedy and mind is enthroned. Homœopathy takes the moral symptoms largely into consideration in the diagnosis of disease; metaphysics deals wholly with the mental cause in diagnosing and destroying disease; it succeeds where homœopathy fails solely because the

stronger element of healing is Mind, and the whole force of this element is employed by it and not divided with the weaker one called matter. Mind weighs more powerfully as an antidote to the discords of matter or the ills of the flesh when it puts no weight material into the scale against Spirit to weigh for matter and its discords and against itself. Homœopathy diminishes the drug, and its potency increases as the drug disappears. Metaphysics exterminates the use of drugs and employs the higher potency of homœopathy, wherein there is no drug and mind is the curative Principle. The pharmacy of homœopathy is to mentalize a drug with such an attenuation of belief that it becomes mind instead of matter, and its power to heal is then a fixed fact.

As the cruder footprints of the past yield to the dissolving views of the present we should understand the science that governs the results of Mind and plants our footsteps higher. Every imaginary pleasure of sense has a higher definition, and its only reality is in Mind and not matter. The unfolding of being should be a painless development; we furnish our own sorrow by struggling to be wrong. We should unclasp our beliefs more gently and become more familiar in conversation with health than with sickness, and never admit a thought of discord to tarry. We should dismiss the unpleasant guests called sin, sickness, and death from mortal mind as watchfully and summarily as we bar our doors against the approach of thieves and murderers. If the proper guard was held over mind, the lazar-house, the prison-cells, and the slaughter-house of infamy would be emptied. We must begin with mortal mind, and first empty that of crime, or crime will never cease. Criminal codes

are inadequate to educate the thought morally. A mother is the most powerful educator on earth, her mortal thoughts form the embryo of another mortal mind, and even make that mind after a pattern unknown to herself; hence the great importance of metaphysics, wherein we learn the power, action, and results of Mind and through that the remedy for every woe.

Man gives neither shape nor comeliness to beauty; it possesses those even before they are perceived by him. Beauty is a thing of Life that dwelt forever in the eternal Mind, and nature reflects the charm of His goodness in form, outline, coloring, etc. Love paints the petal with myriad hues of beauty, glances in the sunbeam, arches the cloud with the bow of Omnipotence, kindles the night with heaven's gems, and covers the earth with bright and living characters. The world would collapse without the intelligence that holds the winds in His fists. Philosophy nor scepticism can efface the science that reveals Mind through its wondrous works. The immortal sense of beauty must enhance it, and nearness, not distance, lend enchantment to the view. Instinct is better than misguided reason, even inanimate nature discloses this. The floral apostles lift their blue eyes to greet the early springtide while the leaves clap their hands as nature's untired worshippers. The snow-bird sings and soars amid the blasts, has no catarrh from wetting his feet, and procures his summer residence with more ease than a nabob. The atmosphere material, more kind, leaves catarrh to the atmosphere of mortal mind. Nothing but our beliefs contain colds, coughs, etc., and circulate contagions. Mortal mind produces its own phenomenon and then charges it to something else.

Nerves are not the source of pain or pleasure. We suffer or enjoy in dreams, but that pain or pleasure is not communicated through a nerve. A tooth that has been extracted has been known to ache and be felt for an instant in its old position. A limb that has been amputated has ached again; and if the sensation of pain in the limb can return for a moment, and that sense could be prolonged until its object was brought out, the limb would reappear, but the objects of pain would sooner appear than those of pleasure to mortal sense. We have seen an unwitting attempt to scratch the end of a finger that had been cut off for months. When the nerve is gone, that we say occasioned pain, and the pain returns, it proves that sensation is in mind not matter. Then reverse the case, take away mind, and nerves have no sensation. When the sick recover with the use of drugs, it is the law of mortal mind; a general belief culminating in individual faith that healed the sick, and according to their faith will be the effect upon their body. Take away the confidence reposed in the drug by the individual, and you have not divested it of the general faith. The chemist, the botanist, the druggist, the pharmacist, the doctor, and nurse equip it with their faith, and the majority rules; so you have strong beliefs supporting the inanimate drug to do this or that, and your own belief or faith is but a minority governed by a majority. The quotient proving numbers divided by a fixed rule is not more unquestionable than the scientific tests of the effects of Truth upon the body. But it requires the exact antidote to the error that you have to meet. The counterfact relative to the disease is required to cure the disease, whereas the counteracting argument, that would destroy

a sin, would require a different statement. Both are the result of the same Principle or Truth of being. Perfection in the midst of imperfection is only seen and acknowledged by degrees; the ages must work up to it. The universal belief in physic weighs against the mighty truth of metaphysics; the general belief that props *materia medica*, and produces all its results, works against metaphysical results, and the per cent of power on the side of metaphysics must be treble the power of physic to heal a single case of disease. The Principle that made harmless to Paul the poison-viper, and delivered the loving John from the boiling oil, that healed the sick and triumphed over sin and death, crowned the meek demonstration of Jesus with unsurpassed power; and that power was the Truth of being brought to bear on its error. But one thing is sure,—the Spirit must accompany the letter of metaphysical science to repeat the demonstrations of prophet and apostle; and why they are not repeated to-day is not from lack of desire, but spiritual understanding and fidelity.

A clergyman adopted a diet of bread and water to increase his spirituality, but, finding his health failing, he gave it up, recommending others never to try dietetics for growth in grace. But a page from another experience might show the cause of the aforesaid effect, and how a belief hides the harmony of science. We knew of an individual who adopted the Graham system, when quite a child, to cure dyspepsia,—ate bread and vegetables only, and drank water for many years, but, becoming more dyspeptic, she concluded her diet should be more rigid, and so partook of but one meal in twenty-four hours, which consisted of a thin slice of bread, minus the wa-

ter, her physician recommending with this ample meal that she should not wet her parched throat for three hours thereafter. After passing many wearisome years in hunger, weakness, and well-nigh starvation, she made up her mind to die, and having exhausted the medicine-men, they kindly informed her that was the only alternative in her case. Here metaphysical science came in and saved her, and she is now in perfect health, without a vestige of the old complaints; and it is many years since she recovered, having learned that suffering and disease are self-imposed, and are the beliefs instead of the facts of being. She learned that God never made disease, or a law that could make it; and fasting, as a penance for sin, or a means of health, is not acceptable to wisdom and very far from science, in which Soul governs sense. Truth, opening her eyes, relieved her stomach, and she ate without suffering, giving God thanks. But she never enjoyed her food as she had expected when a slave thinking of the flesh-pots of Egypt, feeling the hunger of childhood, and undisciplined by self-denial. The new-born understanding that neither food nor her stomach, without the consent of mortal mind, could make her suffer, brought with it another lesson, namely, that gustatory pleasure is a belief and sensualism, that diminishes as we understand spiritual being and ascend the scale of Life. She learned also that food gives no strength or weakness to the body, that mind alone does that. True, mortal mind has its material methods of doing that; one of which is to say that proper food supplies nutriment and strength to the human system. But again, she learned that mortal mind makes a mortal and sickly body, for it governs it with

mortal opinions and beliefs. Food had less power to help or to hurt her when she availed herself of the fact that mind governs the body, and took less stock in the pleasures or pains of matter. Taking less thought about what she should eat or what drink, she consulted stomach and diet less, and her God more, about the economy of living, and recovered strength and flesh rapidly. For many years she had lived, as she believed, only by the strictest adherence to hygiene and the use of medicine, but was sick all her time; now she dropped them all, and was well. She had learned that a dyspeptic is very far from the image and likeness of God, having "dominion over the fish of the sea, the fowls of the air, and the beasts of the field," when a bit of their flesh, cooked and eaten, could master her. Therefore she concluded that God never made a dyspeptic, while Graham's system, hygiene, physiology, materia medica, etc., had, and contrary to His commands. She learned that the cure for sickness and for sin is to consult matter less and God more, and to eat what is set before you, asking no questions for conscience' sake. The belief that fasting or feasting makes man better morally or physically is one of the fruits of the "tree of knowledge," of which God said, "Partake not, lest ye die."

The body is not the seat of pain or of pleasure, it has no sensation of its own. Mortal mind forms all the conditions of the mortal body, it controls the stomach, lungs, heart, blood, etc., as directly as it controls the hand moved by the volition of will. We hear it said, I exercise daily in the open air, take cold baths, etc., to overcome a predisposition to take cold, and yet I have continual colds, catarrh, and cough. Such admissions

ought to open the eyes to the inefficacy of hygiene, and cause one to search in another direction for the cause and cure of such effects. But that is the very point some invalids are unwilling to see, the fallacy of matter and its supposed laws they are not ready to admit; they have not outgrown idolatry and must kneel a little longer to material gods, to the supposed life and intelligence of matter, and expect it to do for them what they virtually admit God cannot do. They are impatient with your explanations and unwilling to investigate the metaphysical science that would rid them of their complaints because it conflicts with their beliefs. We hear from the pulpit that God sends sickness, also that He gave to the mother her child to live the brief space of a few years, and then took it away from her by death. What a strange medley this appears, analyzed by divine science! First let us learn if God is creating what he has already created. The Scriptures are definite on that point, they say His work is *finished* and is *good*. It is self-evident that omnipotent and infinite Mind made all when He comprehended all, and is not making mistakes and correcting them, or causing the mother only to weep over the loss of her child, and giving the little one no space for experience, if the so-called life in matter is the imperative condition of creation and grace. When will the mythology that Life is in matter, and sin, sickness, and death are the creations of God, be unmasked? When will it be understood that the senses material are a lie, for matter has no intelligence, life, or sensation, while the belief that supports the opposite ground is the sensual, debased, and responsible author of itself? God created all through Mind and made it perfect and eternal, and

never an infant, male or female, was since created, there was never a birth or death of man, the perfect and eternal image and likeness of Spirit, God. Instead of God sending sickness or death He destroys them and brings to light immortality. Christianity will at length demonstrate that great fact, as once it did when Jesus, instead of theology, explained and demonstrated Christianity, and it was found healing the sick and triumphing over death. He never taught or proved by his method that drugs, food, air, exercise, etc., make a man healthy or can kill him. He placed the condition of man's harmony in Mind and not matter, and never made the law of God, that overcomes the belief of sin, sickness, and death, of no effect. Is it not the peril to the professions instead of God's laws that our leaders regard somewhat? The Bible teaches us to transform our body by the renewing of the Spirit. Explaining Scripture without understanding its spiritual signification does no more for mortal man than moonbeams to melt a river of ice. The error of the age is preaching, without practising what you preach. The footsteps of divine science point out the way our Master trod and the proof, rather than the profession, he required of Christians. We may hide our ignorance of spiritual facts from the world that is ignorant of them, but we can never gain the science of spiritual existence, and begin its demonstration here by ignorance or hypocrisy. Sin is thought before it is act, and you must master it in the first instance or it will master you in the second. Jesus said, "To look with fond desire on forbidden objects breaks a moral precept." He laid great stress on the action of mind unseen by the senses. Evil thoughts and their aims reach farther and

do more harm than the crimes that are visible. When evil thoughts, lusts, and malicious purposes go forth from one mortal mind to another they are apt to find a lodgment inadvertently and surely, if so directed, unless virtue and Truth hold guard. Sooner suffer a doctor, infected with small-pox, to attend you than be treated mentally by one who understands it not, or is a traitor to metaphysical science. Fettered by sin yourself, it is difficult for you to free another from his fetters of disease. With your own wrists manacled, it is hard to break the iron bands from another's. But a little leaven works well for the whole lump, a little of metaphysical science does wonders for the sick, so omnipotent is Truth; but more is needed to do more. When a student of metaphysics adheres strictly to our teachings, and ventures not to break the scientific rules of metaphysics, and sticks to his calling, he cannot fail of success in healing. It is divine science to do right, and nothing short of that has any claim to it. The spiritual and material are at war as from necessity of opposites. Mortal man knows not the reality of immortal existence. Matter and mortality are the opposites of Spirit and immortality, and both cannot be real if one is. We are taught that darkness is as real as light, but science shows that darkness is the absence of light, wherein we lose all reality. Sickness, sin, and death are mortality's self, the acme of moral and physical darkness; everything unreal goes on and goes out with them; they have no immortality, no light, hence their nothingness. Science reverses the entire evidence of the senses with divine proof; every quality and condition of mortal man is lost, and immortal man, his direct antipodes in origin, existence, and his relation to

God, is then found. Socrates, understanding the superiority and immortality of good, feared not to take a cup of poison hemlock, refusing to care for the body, mortal; having cared for his spiritual estate, he recognized the immortality and supremacy of Spirit and the nothingness of matter. The ignorance and malice of the age would have killed the venerable philosopher for his faith in Soul and indifference to the body.

Who shall say that man is alive to-day, and to-morrow dead? What has touched life which is God, good, to such strange issues? Theories stop here, and science rolls up the mystery and solves the problem of man. Error may bite the heel of Truth, but cannot kill it. Truth bruises the head of error, and kills it. Christianity is open siege with the world. On which side are you fighting? The wrong you do another weighs most heavily against yourself when right adjusts the balances, as most certainly it will, sooner or later. Sooner think to make evil good than to benefit yourself injuring others. The moral and spiritual mercury lifts or lets fall your demonstration of metaphysical healing. If we come out from the world and are separate, as the Scripture commands, we shall have its frowns, but they will enable us more than its flatteries to become a Christian scientist. Losing her crucifix, the Catholic girl said, "I have nothing left but Christ." What need we more, if God is on our side; if He be for us, who can be against us and prevail? To fall away from Truth in times of its persecution shows that we never understood Truth; and when we need the divine aid in times of trouble, the door will be shut; from the guest-chamber of wisdom, there will come the warning, "Ye cannot enter now." The unimproved oppor-

tunities of time rebuke us when we would step suddenly into the benefits of experience, and reap the reward of labor. As a general rule, Truth is unsought until suffering so severely from error we are driven to seek it as a remedy.

We say toil fatigues us. But what is the "*we*" and the "*us*" in this case? Is it muscles or mind, and which of those two is tired and has said it? Without mind, would the muscles be tired? And do the muscles say they are tired, or do you say it? Remember that matter cannot talk, and Mind does talk, and that which said it was what made it. Mind is the only law-giver. Mortal mind makes mortal and discordant laws: immortal Mind the harmonious, immortal, and spiritual laws. The scientific and permanent remedy for fatigue is to deny the power of matter over Mind, or any sense of weariness in matter where there is no sensation, and with the opposite argument, that says I am not tired, to destroy the fatigue. But that result is only a fraction of metaphysical science, or how matter can neither feel nor say I am tired. Treat a belief of sickness as you would a belief of sin, with a sudden dismissal, and as a temptation to believe in matter more than Spirit. The Scripture admonishes to "run and not weary, walk and not faint." The spiritual meaning of that Scripture is not perverted in its application to moments of fatigue, for the moral and physical sense are one in results. Matter is a myth, a dream of mortal mind; while the dream lasts it seems real: but when we wake to the Truth of being, all of error, pain, weakness, weariness, sorrow, sin, and death will be unknown and the dream forgotten. Our metaphysical method of treating a belief of fatigue applies

to all the beliefs of bodily ailments, and why the metaphysical method is better than all others is seen in its results. When you conquer a supposed condition of the body through mind, it occurs less often and is more slight, until it utterly disappears. When the mind gives rest to the body, the next occasion for toil will fatigue you less; for you are working your problem in science, and in proportion as you understand metaphysical science, or the control mind has over the body, will you demonstrate it.

The body is as material as the wheel that you would not say is fatigued, and, setting aside what mortal mind says of the body, it would never tire any more than the inanimate wheel. Knowing this great fact would rest you more than hours of repose.

We may hear a sweet melody and not understand the science that governs those tones. The sick are healed through metaphysical science, but not comprehending the Principle of their cure, they sometimes mistake it, and impute their recovery to change of air or diet, not rendering to God the things that are His. To gain perfect control over the body, or entire immunity from suffering and sin, cannot be expected in this period of metaphysics; but to abate suffering and diminish sin through metaphysics, as must be the case, is beginning in the right direction. In science we multiply not where we should subtract, and look for the answer to be right; neither can we say, in science, to muscles, You give me strength, and to nerves, You give me pain or pleasure, and to matter, You govern me, and reach the results of harmony. Mortal mind, and not muscles, nerves, bones, etc., determines the condition of its own body; and when this is under-

stood we shall never say of our body what we would not have the fact ; we shall not say the body is weak, when we know that such a belief must obtain in mind before it can be made manifest on the body ; and to destroy the belief removes the effect from the body. Let us remember that science includes no rule for discord, but is governed, and governs harmoniously the universe and man. The desolate regions of the old north, the sunny tropics, the everlasting hills, the winged winds, the mighty billows, the verdant vale, the festive flowers, the glorious heavens, all declare the might and supremacy of Mind. In the order of science, wherein the Principle that controls is not in that which it governs, all is harmonious ; but change this statement, put Mind in matter or Soul in body, and you lose the key-note of being, and discord continually. The head will be supposed to say, I am pained ; or the stomach, I am nauseated ; the liver, I am morbid ; and the body, I am sick. Those will be the physical reports of sickness ; and the physical reports of sin will continue the discord, and say, I am malice, lust, appetite, envy, and hate ; and what renders both cases so hopeless is that mind is the sinner, disinclined to correct its own faults, and the body can be sick independent of mind that holds no jurisdiction over it. Wherefore should we pray for the recovery of the sick without faith in God's willingness and ability to heal ? and if we believe in that, how can we substitute drugs for Almighty power, or employ a doctor to go counter to His will ?

The Scripture says, for "in Him we live, move, and have our being." What, then, is this implied power independent of God, that can cause disease and cure it, but

an error of belief, a material law of mortal mind, that embraces all sin, sickness, and death? Mortal mind and material law are errors of statement, wrong in every sense; the very antipodes of immortal mind and spiritual law. Again, it is unlike the character of God, good, to make man sick and then leave him to heal himself; for Spirit to produce disease and leave its remedy with matter. God, good, can no more produce sickness than harmony can occasion discord and health produce disease. God, good, never made a sinner for an experiment, or made man capable of sinning, a fraud in His own government, causing a result by constituting that which produces it, and then punishing the sinner for the sins of which He has made him capable. Neither is man supreme in evil, and God helpless; a law of matter primary, and God secondary; body first, and Soul last in all things, and evil stronger than good. The science of being repudiates the amalgamation of Truth and error in either cause or effect; it separates the tares and wheat, but not until the harvest, lest while it is uprooting one it should uproot the other. The clay cannot reply to the potter. The head, heart, lungs, and limbs cannot inform mind they are dizzy, diseased, consuming, or lame. If this information is given, mortal mind has given it, and never the immortal and unerring Mind, and never matter or its supposed laws; for matter is the inanimate substratum of mortal mind that cannot carry on such telegraphy, and God is too pure to behold iniquity. The unerring Mind takes no cognizance of sin, sickness, or death. Truth has no consciousness of error. Love has no sense of hate, and Life has no partnership with death. But Truth, Life, and Love are a law of annihilation to aught unlike

themselves, for they declare in science there is nothing beside themselves and their own ideas. Fear, sickness, and sin, the base and malicious, are not the true, they are the false, and Truth never created the lie, and perfection is not the life of imperfection; and because God is good and the foundation of all being, He could not have produced a single moral or physical error, therefore it never was produced, and is nothing but illusion, even the inverted mirage of a belief. The divine science of being reveals this great and grand fact, and Jesus demonstrated being on its basis; he destroyed error, he did not make it immortal. He put under the foot of God, good, all sin, sickness, and death, and trampled upon the belief that they are real. There is but one remote cause; therefore there is no effect from any other remote cause, and no reality in that which proceeds not from this great and only cause. Sin, sickness, and death are the suppositional error and discord of being, and discord and error are the absence of all that is real. We know the scientific fact is the spiritual fact of all things. If the spiritual fact is correctly duplicated by mortal thought, it presents harmony and the idea of Truth, as in the action of the universe; but if it be inverted and called discord by mortal thought, and becomes thus to mortal belief, it loses its resemblance to the reality. The only evidence afforded of discord, morally or physically, is obtained from the supposed senses material, that can give no evidence of God as Spirit or His creations as spiritual; they define all things as material, and have only a finite and personal sense of Deity. Mortal mind, and its lower substratum of belief termed matter, produce their own discordant conditions. This so-called mind acts against

itself and is self-destroyed; hence the saying of our Master, "Every kingdom divided against itself is brought to desolation." Error soweth to the wind and reapeth the whirlwind. What we term matter is unintelligent; it cannot say, I suffer, I die, I am sick, or I am well; it is mortal mind that says this, and it appears to this mind according to its own statement. To a mortal sense, summer and winter, seed-time and harvest, cold and heat, plenty and famine, shall continue unto the end of this mortal sense; but the immortal sense of the universe and of man includes no famine or pestilence, and because it holds no error of sense it is immortal.

If God makes man sick, sickness is good, and its opposite, health, must be evil; for all He makes is good, and should continue and will remain forever. If a law of mortal mind transgressed makes man sick, then sickness is the result of sin and error; hence, its only remedy is in mind and not matter. But if God has made a law that, transgressed, produces sickness, it is right for man to be sick and wrong to heal him; and we cannot if we would, and should not if we could, annul the decrees of Wisdom. If sickness is real, it belongs to Truth and immortality. If sickness is true, it is a species of Truth; and would you attempt, with drugs or without them, to destroy a quality or one of the conditions of Truth? But if, as is true, sickness is but a belief, and matter a dream and illusion of the senses, the waking from this dream of mortality must come from Truth and immortality; and this is Christ, Truth, casting out error and healing the sick. Salvation from sin, sickness, and death is of God, not the person of Deity, but the infinite Mind, which is all that we can recognize through a spiritual sense as

God. This divine Principle demonstrated by Jesus, producing every good effect, is the one great and universal cause, to which he appealed in science as the basis of all salvation.

The sculptor turns often from the marble to his model in mind. We are all sculptors, working at our forms, moulding and chiselling out our thoughts upon our bodies. And what is this model of mortal mind? Is it not made up of imperfection, sin, sorrow, and suffering? Have we not accepted those for the model of earth-life, our suppositional existence as matter? and are we not bringing out this model, and aided in our work by other sculptors? Do we not hear from the pulpit, the press, from surgeon and faculty, the description of this mortal and imperfect model for a man? They are holding it up to our gaze continually. The result of that error is, we follow our pattern, limit our earth-life, and fill into its experiences the angular outline and deformity of our mortal model. We must turn our gaze in the right direction, or we shall never walk there; we must form perfect models in thought and look at them continually. Let harmony, health and Life, unselfishness and philanthropy, be the pictures in mortal mind, and the result will prove a blessing to our race; evil, sickness, and death will diminish until they finally disappear. Does Wisdom make mistakes to be rectified by man? Does a law of God produce sickness, and man walk over that law and heal it? To my understanding, the sick are never really healed by drugs, hygiene, or any material method; these are mere dodges of the question at issue,—the soothing syrups that put children to sleep; they simply satisfy a mortal belief, lull its fears, and dismiss the question.

We think we are healed when a disease disappears and is liable to reappear, but we are never healed until the liability to disease is removed. Mortal mind is the remote cause of all suffering and sickness. The cause, then, must be removed and the question settled in that mind, and on the side of science, or sense will get the victory every time. Unless every ill is met right, and fairly settled by Truth, it is never conquered. If God destroys not sin, sickness, and death, they are not destroyed in mortal mind, and are immortal. What God cannot do, man need not attempt. If God heals not the sick, it is because He cannot or will not, and in either case the result must be hopeless, for no power can equal the Infinite. Upon this stage of existence goes on the dance of belief; mortal thoughts chasing each other like snow-flakes, and falling to the ground, — a belief of pain destroying a belief of pleasure, and a belief of death destroying a belief of life in matter, while Life is not at the mercy of a belief, nor happiness the sport of the occasion, when we understand their principle and reach it in science. Error becomes more imperative as it hastens to self-destruction. This action of mortal mind is illustrated on the body when an abscess grows more painful before it bursts and ends in suppuration, and a fever more severe before it breaks and goes down. Certain forms of diseases, such as measles, small-pox, and whooping-cough, are not apt to recur a second time. The fright is so great at certain stages of mortal belief, it destroys itself, as when the belief of death occurs, and the victim of that fear thinks it is consumption or some other form of disease that caused his death, and wakes to learn two new facts, namely, that he is not dead, and has

only passed the portals of a belief to reach this discovery, as also to learn that the disease that he thought was killing him had not the power to do it; and that same disease will never recur after thus being found out, his belief will never frighten him again over that disease. This is just how Truth works out in results the nothingness of error. (Sickness, as well as sin, is a suicide, — an error of belief that culminates in its own self-destruction.

Jesus loved little children because of their emptiness of the wrong and receptiveness of the right impression. While age is halting between two opinions, or battling with some belief, children make easy and rapid strides toward Truth. A little girl that had occasionally listened to our explanations, one day, wounding her finger pretty badly, to our surprise she seemed not to feel it, and said ingenuously, "There is no sensation in matter." Very soon after that, she ran to her mother, with laughing eyes, and said that time, "Mamma, my finger is not a bit sore." It might have been months or years before her parents would have laid aside their drugs and taken the position their little daughter accepted so naturally. The older and more stubborn beliefs of the parents often choke the good seed in their own minds and in the minds of their offspring. Their want of understanding are the "fowls of the air" that pick up the good seed before it has taken root.

That man should lose his identity when he understands in metaphysical science spiritual being better, and knows there is no life in the body, is like saying the tones of music are lost in their principle. The great mistake of mortal belief is that man is both mortal and immortal. The vestures of Truth have been sold; according to the

Scripture, "They parted my garments among them and for my vesture did they cast lots." The Divine science of man is woven into one web of consistency, without a seam or rent; but it has been severed, and lots have been cast for its fragments. The mere speculative theory has appropriated no part of the vesture, but inspiration restores every one of its parts to the one Divine fabric and robe of righteousness.

Beauty, as well as truth, is eternal, but the beauty of material things passes away, as fading and fleeting as all material beliefs. Custom, education, and fashion form the transient standard of mortal beauty; but immortality, exempt from age or decay, has a beauty of its own that belongs to Spirit. Immortal man and woman are the models of a more refined sense, the pictures of a Mind that is perfect, and their bodies reflect those higher conceptions of loveliness that exceed all material sense of symmetry. To become less sense and more Soul is the recipe for beauty, and to retreat from the belief of pain or pleasure in the body to the unchanging calm and glorious freedom of impersonal bliss. The embellishments of the person are poor substitutes for the beauty of Spirit, shining resplendent and eternal over age and decay. Measuring Life by solar years robs youth and gives uncomeliness to age. The rising sun of virtue and Truth is the morning of being; and its manhood, the eternal noon, undimmed by a setting sun. When a personal and material sense of beauty fades, the radiance of Spirit dawns upon the enraptured sense with brighter glories. Love never loses sight of the halo of beauty that rests upon its object, and marvels that our friend can seem to others aught but beautiful. The man of riper years and larger lessons is

growing into beauty and immortality, instead of age and ugliness. Mind is feeding his body with supernal freshness and fairness, supplying it with beautiful images of thought, and destroying the errors of sense that say each day points to a nearer tomb. Man is not a pendulum betwixt evil and good, joy and sorrow, sickness and health, life and death. Life and its faculties are unmeasured by calenders, and the perfect and immortal man is the eternal model of his Maker. Man is by no means a material germ, starting from the imperfect to reach above its origin to God; for the stream rises no higher than its fount. Man is neither young nor old, he has neither birth nor death; he is not an animal, vegetable, or migrating mind, passing from the immortal to the mortal, from good to evil and from evil up to good; such admissions leap headlong into darkness and dogma. Shakespeare's description of infancy and age is a startling picture of helplessness and non-intelligence instead of Mind. If we gather our conceptions of man between the cradle and grave, happiness and goodness can build no superstructures to sense, and the very worms do rob us.

St. Paul writes, "For the law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death." The error of thinking we must grow old and the benefits of destroying that thought have their rebuke and illustration in a sketch from the history of a lady in England, published in the London Lancet.

In early years, being disappointed in love, she became insane; lost the calculation of time, and, believing she lived only in the hour that parted her from her lover, took no note of the lapse of years, and daily stood before her window, watching his coming. In this mental state

she remained as in youth, her face presenting no appearance of age; she literally grew no older. Some American travellers saw her at seventy-four years of age, and thought she was a young lady. Not a wrinkle or gray hair appeared, but youth sat gently on cheek and brow. They were asked to judge of her age before being informed of her history, and each one stated it less than twenty. This instance of preserved youth furnishes a useful hint from metaphysics; it was a circumstance that a Newton might have built upon with more certainty than the falling apple. Years had not made her old, simply because her mind had taken no cognizance of those years, and said, The body is growing old; her belief that she was young proved the results of belief on the body, for years could not make her aged when she believed she was young; the mental state governed the physical. Impossibilities never occur, and one such instance as the foregoing proves it possible to be young at seventy-four, and the principle of that proof makes it plain that decrepit age and witheredness are not a necessity of nature or law, but foolish beliefs that ought to be understood and destroyed. Never record ages; time-tables of births and deaths are conspiracies against the faculties and beauty of manhood and womanhood. But for the error of measuring and limiting all that is good and beautiful, we should present more than threescore years and ten, full of vigor, freshness, and promise — beautiful and grand, because mind has so decreed it. Every succeeding year should make us wiser, better looking and acting; because life is eternal and we have found it out, we should begin the demonstration thereof. The good and the beautiful are all that is immortal; then let us shape our views of Life into loveliness, freshness,

and continuity, instead of age and ugliness, for “as a man thinketh in his heart, so is he.”

We have acute and chronic beliefs, that produce their own types in lingering or less stubborn forms of disease, old age, and sin. The acute belief of age comes on at a more remote period of years, and lasts not as long as the chronic. I have seen it yield two of its most odious features, blindness and toothlessness. A lady of eighty-five, whom we knew, had a return of sight, but not of teeth; another lady, at ninety, had a new set of teeth, starting with sore gums and the accompaniment of infantile mind, crying and laughing; the incisors, cuspids, bicuspid, and one molar had pierced the gums when we saw her. Our brother at sixty had full upper and lower teeth, without a cavity or decay. To admit that man has birth, maturity, and decay is like saying he is an animal, vegetable, — the animal unfit to live, and the vegetable made subject to a law of decay and rottenness. If man were dust, matter, in his earliest stage of existence, we might admit the gross hypothesis that he shall return to his primitive condition; but he was never more or less than a man. If man went out for a single instant in death, or sprang from nothingness into existence, there was an instant sometime without a man, when Jehovah was without entity and there was no reflection of Mind or Soul, and Principle had no idea. Our false reasoning and false premises result the very opposite of what we desire; and we conclude the unpleasant effect proceeds from a law inevitable instead of mortal mind. Let us accept science, and yield our theories based on the evidence of the senses, give up our false models and illusive forms of sin, sickness, and death, and have but one God,

one Mind and that one perfect, bringing out its own model of excellence. Let us see the man and woman of His creating, and see no other; let us feel the divine energy of Life, Truth, and Love bringing us into newness of life, and recognize no human or material power destroying us, but rejoice to be subject only to the spiritual and divine. Such is the science of being, and any material sense of Life, God, is belief and mythology. There are no antagonistic powers or laws, spiritual and material, creating and governing man in perpetual warfare. Minute chronological data are not part of the divine purpose; the Principle of metaphysics is the unerring Mind, and this Mind is not the Author of matter, but the Creator of ideas, and there is but one Creator. There is no omnipotence, else omnipotence is the only power. The action of the Infinite never began or ended; it is eternal, and, being perfect, needs no erasure.

Life is the same yesterday, to-day, and forever; anachronism and organization have nothing to do with Life. We say, I dreamed last night. What a mistake of statement and belief is that! Soul never slumbers or wanders in delusion. The "I" that is Soul is the direct antipodes of the "I" of sense, and there is but one *I*. The singular of Soul is the plural of sense, wherein Mind seems minds, and error mortal minds, and mortal minds matter, and matter a lawgiver and a judge, the unintelligent acting like intelligence, and what is termed mortals the basis of immortals.

This life's a dream, an empty show,
But the bright world to which we go
Hath joys substantial and sincere.
When shall I wake and find me there?

Mortal existence is a dream without a dreamer, for the Ego never dreams, it understands; it never slumbers, it is ever conscious; it never believes, it knows; it was never born, it never dies. Sleep is a phase of the dream of Life, substance and intelligence in matter; and the dream of sleep, and the sleep of this mortal dream, is nearer the fact of being than the waking thoughts; generally it has less matter for its accompaniment, and throws off some of its fetters; it falls short of the skies, but makes its mundane flights more etherially. The body is always with the mortal mind, that roams, and that body is weary or pained, enjoying or suffering, according to the dream of sleep; but when that dream yields to the belief of having wakened, it finds the body on the bed, experiencing none of those sensations, but undisturbed and sensationless in the absence of mortal mind. Now we ask, is there any more reality to the waking dream than to the dream of sleep in these conclusions of mortals? Not one whit, for there is no mortality, either of mind or body, and whatever appears to mortal sense is but a dream.

“ Watchman, tell us of the night,
What its signs of promise are ! ”

If we would not quarrel with our fellow-men for waking us from nightmare, we should not resist the Truth that destroys the so-called evidences of matter with the higher testimony of Spirit. The theories relative to God and man have neither made man harmonious nor God love. The beliefs we entertain of happiness and Life afford no evidence of either unmarred or permanent, and whatever secures the claims of harmonious and eternal being are worth our seeking in divine science.

Children should be taught metaphysical science among their first lessons, and kept from discussing or entertaining theories or thoughts of sickness. To prevent the experience of error and its sufferings, we must take care not to admit them in mind; remembering it is from suffering or from science that we must learn the error of supposed life or intelligence in matter.

Metaphysics, like mathematics, proves its rule by reversion; for example, there is no pain in Truth and no truth in pain; no matter in Mind and no mind in matter; no nerve in intelligence and no intelligence in a nerve; no joy in sorrow and no sorrow in joy; no matter in Life and no life in matter; no good in evil and no evil in good. If you have revelations and discoveries that others have not, and venture them upon the quiet surface of thought, they disturb the waters; and if you have stripped error of its disguises, your good will be evil spoken of. This is the cross. Take it up, it wins the crown and wears it. Pilgrim on earth, thy home is heaven; stranger here, thou art the guest of God.

CHAPTER III.

PHYSIOLOGY.

BECAUSE Metaphysics reverses the position of physics, human reason acts slowly in accepting it, contesting every inch of ground it surrenders; while error, self-complacent and applauded, sneers at the slow marches of Truth. Physiology is a name in our land. Institutions honor it, and before it *Materia medica* bows the knee. Notwithstanding all this, it has not improved mankind. We shall yet open our eyes to this fact in theodicy,—that calling on matter to remove what mortal mind alone is responsible for is a mistake with grave consequences. The fundamental error of mortal man is the belief that matter is intelligent of good and evil, and constitutes a mortal man and his happiness or misery. But theorizing from mushrooms to monkeys, and thence to man, amounts to but little in the right, and to much in the wrong direction. If we classify the different species of man, mineral, vegetable, and animal, an egg is the author of the genus *homo*; but we perceive no reason why man should begin there sooner than in the more primitive state of dust, where the figurative Adam commenced. Brains are beneath the craniums of animals: then to admit that brains are man furnishes a pretext for saying that man was once a brute, which is met with the reply,

If this be the case, he will again be a brute, according to natural history.

What is man? Brains, heart, blood, or the entire human structure? If he is one or all of the component parts of the body, when you amputate a limb, you have taken away a portion of man, and the surgeon destroys manhood, and worms are the annihilators of man. But losing a limb, or injuring structure, is sometimes the quickener of manliness; and the unfortunate cripple presents more nobility than the statuesque outline, whereby we find "a man's a man, for a' that." Admitting that matter, blood, heart, brains, the so-called five personal senses, etc., constitute man, we fail to see how anatomy can distinguish between the brute and human, or determine when man is man, and has risen above his progenitors to this estate. If quadruped and biped possess these constituent parts, both must, to some extent, be mortal man, and man matter. According to our theories, the genus *homo* ranges from dust to Deity, and God entered matter to make man; hence, the spiritual is not even a link in this chain of so-called being, but enters it after matter constitutes itself and man, and is seen only as matter disappears. If man was first matter, he must have passed through every form of matter until he became man; and if the material body is man, he is matter and the dust that returns to dust. But man is the image and likeness of God, Spirit; and the belief of Soul in sense, and of Life in matter, that is named man, is error, and that which Truth, God, consigned to its native oblivion. Anatomy makes man a structural thing; physiology continues this definition, measuring his strength by bones, sinews, etc., and his life by material law.

Phrenology makes him a thief or a Christian, according to the development of the cranium ; but not one of those defines the image of God or immortal man. The tendency of all true education is to unfold the infinite resources ; then, to measure capacities by the size of brains, and limit strength to the size of a muscle, would hold intelligence at the mercy of material organization, and make matter the condition of mind.

Physiology takes the power into its own hands, and out of God's, and is like fiction, in which debauchery is toned down to fascinate, and mankind are in danger of catching its method. The very opposite teachings of physiology are all that will ever re-open the gates of paradise that beliefs have closed, and reach being in science, where man is upright, pure, and free, having no need to consult calendars or clouds to learn the probabilities of the life of an immortal man, or to study brainology to know how much of a man he is. Mistaking his origin and nature, we call man both matter and Spirit ; the latter sifted through the former, Soul, put through what is termed personal sense, carried on a nerve, and subject to ejection at the hands of matter ! The intellectual, moral, and spiritual, yea, intelligence, was never in a body and subject to that body !

Unless civilization is but advanced idolatry, why should man, in the nineteenth century, bow down to flesh-brush, flannel, bath, diet, exercise, air, etc., when matter is not capable of doing for him what he can do for himself ? The idols of civilization are more fatal to health and longevity than the idols of other forms of heathen homage ; they certainly call into action less faith than Buddhism in a Supreme Intelligence governing man ; and

the Esquimaux restore health by incantations as effectually as the *modus operandi* of the schools.

Physiology is anti-Christian; it teaches us to have other gods before "Me," the Life of man. The good it is supposed to do is evil, because it would rob man of his God-given birthright. Truth is not the basis of physiology, for it is neither a moral nor spiritual treatise, and the inharmony that calls for physiology is the result of physiology and faith in **matter**.

Did the teachings of Jesus comprehend the economy of man less than those of Graham or Cutter? His teachings embrace the principle of man's harmony, but our theories do not. "He that believeth in me shall not see death" contradicts not only the systems of man, but points to that which is self-sustaining and eternal. The demands of God are wholly spiritual, and they reach the body through Spirit, that controls matter. There are no physical laws; all law is Mind; matter is not a law-giver, and cannot be a law. The best interpreter of man's needs said, "Take no thought for the body, what ye shall eat or what drink."

Putting on the full armor of physiology, obeying to the letter the so-called laws of health, statistics show, has neither diminished sickness nor increased longevity. Diseases have multiplied and become more obstinate, their chronic forms more frequent, the acute more fatal, and death more sudden, since our man-made theories have taken the place of primitive Truth.

Explaining man as a physical being evolved from matter is the Pandora-box whereby hope escapes and despair alone remains. If material laws prevent disease, what causes it? Not the laws of God; for Christ, Truth,

heals the sick and casts out error; but not through obedience to physiology. Laws of matter are nothing more or less than a belief of intelligence and Life in matter that is the procuring cause of all disease, whereas God, Truth, is its positive cure. Not more sympathy exists between physiology and Christianity than between God and Belial. Failing to recover through adherence to materia medica, physiology, and hygiene, the despairing invalid drops those, and turns in his extremity, as the last resort of mortal man, to God! And his faith in this alternative is less than in drugs, air, exercise, etc., or he would have tried it first, — showing we have other gods before the supreme Mind. The balance of power is given to matter by every theory of the schools; whereas, Spirit at last asserts its mastery over man, and then, and not until then, is man discovered and found harmonious and immortal.

When we implore God to restore the sick, do we ask this of a person, instead of seeking to understand the Principle that heals? And, because of this error, we reach no higher than faith without understanding, and the science of healing is not attained, and our existence as Soul instead of sense is not comprehended. We comprehend Life in science only as we dispute personal sense. The relative claims we permit intelligence and matter determine the harmony of our existence, health, longevity, and Christianity. We cannot serve two masters, and must reach God through divine science, and not through sense, or material law. The Source of all life and perfection we cannot offset with drugs, hygiene, laws material, etc. If man is constituted both good and evil, he will result in evil. There being an error in the premises,

there must be error in the conclusion. Any attempt to mingle Spirit and matter is a failure. When healing the sick, to avail yourself of the power of Spirit, you must lose all reliance on matter, and all acknowledgment of its conditions as real, and all consciousness of the disease, so far as you can.

The severest part of teaching metaphysical science is to empty the mind of the thousand and one material beliefs that war against spiritual Truth. You cannot fill a vessel already full. After laboring long with the stored mind to shake its faith in matter, and give it a crumb of faith in God, and the possibilities of Spirit to make the body harmonious, we have remembered our Master's love for little children, and understood how "of such is the kingdom of heaven."

You admit that mind influences the body somewhat, but conclude that matter, blood, nerves, brain, etc., hold the balance of power. In accordance with this belief, you continue the old routine, and lean on the inert and unintelligent; and this deprives you of the available superiority of mind over matter. We cannot control our body with a negative position. Spirit destroys the belief of matter, and the "flesh warreth against the Spirit," and they can no more unite in action than good and evil. It is wise not to take a halting or half-way position on this subject, or to think to work equally with right and wrong, Truth and error. There is but one right way, and this is the science of Soul and body, the way to God. To govern the body scientifically you must govern it with Mind, and you will find it impossible to gain control over the body on any other ground. Any conservative ground on this point, or faith stronger in matter than Mind, will never do it.

If you manipulate your patients, you lean on electricity, or matter, more than you rely on Spirit or Truth; and you employ matter more than Mind to heal the sick; while science teaches that all success is on the side of Mind, and that you only weaken your power in metaphysical healing with matter. It is useless to say you manipulate patients, but lay no stress on that manipulation. Then, why do you do it? We answer for you: Because you are ignorant of the result, else not sufficiently spiritual to depend alone on Spirit. And if this is so, why not improve your practice? If you are too much in love with materiality to adopt the science of Mind, and manipulate the sick as a substitute for Truth, and adopt good words instead of good deeds, then you are adhering to error, and have fled to electricity because you are afraid to trust yourself to heal with Truth. "Adam, where art thou?" is the question here at every step. It is not necessary that you manipulate the sick to satisfy them that you are doing something for them; for they are generally satisfied if cured, and manipulation but retards their recovery. "Where your treasure is, there will your heart be also." Having more faith in electricity and drugs than you have in Truth, will balance you on the side of matter, where your power as a mesmerist will diminish your ability as a scientist, and *vice versa*; and this should remind you where your treasure is. Healing the sick through Mind alone, and casting out error with Truth, shows your position in science is correct, and nothing else can. But the sensualist and dishonest man can never rely on Truth to heal the sick; he must depend on mesmerism or medicine, and his only power is exercised in a wrong direction. Jesus cast out

error and healed the sick, with neither manipulation nor drugs, but with Divine science, even his God-being.

Indigestion, fatigue, sleeplessness, etc., you say cause distressed stomachs, aching heads, and *vice versa*; you then cudgel your brains to reproduce in memory what you think has hurt you, when your remedy lies in getting the whole thing out of mind; for matter has no sensation, and mortal mind is all that can produce pain. To reduce inflammation, to dissolve a tumor, or to cure organic disease, etc., my students have found mind more potent than matter. And why not? since Mind is the source and condition of Life, and there is no sensation in matter. When we conclude the stomach or head is disordered or pained, we should consider What art thou that repliest to Spirit? Can the clay reply to the potter? Can matter speak for itself, and does it hold the issues of Life? Pain or pleasure belongs to mind alone, and matter has no partnership with mind, and cannot ache; but believing it does. "As a man thinketh, so is he." Mind is all that feels, that produces action, or impedes it; but, ignorant of this, or shrinking from its responsibility, you throw the burden on what you term matter, and thus lose your conscious control over the body. Adjust a balance, and a single weight removed from one of the scales gives preponderance to the opposite one. So with body and mind: what you cast into the scale of matter, as weighing for or against health, you have taken away from mind, that should tip the beam against all else. Your belief weighs against your health, while it ought to weigh for it. When the body is sick according to your belief, you go to drugs, search laws of health, and depend on matter to heal it; when the fact is, you have

got yourself into the difficulty through such beliefs and false dependences. Matter cannot act of itself; mind governs it, and mortal mind is inharmonious: hence the results of its inharmony upon the body. To lay aside God, as of little use in sickness, is anomalous. If you depend on matter in sickness, and put God aside for the hour of health, you will learn that God can do more for you in sickness than in health.

Because *materia medica*, physiology, and anatomy insist that man is sick and useless, and suffering and dying, in obedience to the laws of God, are we to believe it? Despite God's spiritual law to the contrary, are we to believe that authority, when Jesus has proved it false? He surely did the will of the Father, and he healed sickness in defiance of what is called material law, in accordance with God's spiritual law. The demands of God relate to mind only; but the claims of physiology, and what are termed laws of nature, arise from matter. Which, then, are we to accept as legitimate, and capable of producing harmony? We cannot obey them both; for one works against the other, and will be supreme in the affections, because they are opposite, and we cannot work from both standpoints; if we attempt it, we shall find ourselves cleaving to one, and forsaking the other.

Our mental control over the body must supersede laws of matter. Obedience to what we call material law prevents obedience to spiritual law that overcomes material conditions, and puts matter under the feet of mind. Like a barrister that would strengthen his plea by introducing the text, "Woe unto you, lawyers, for you shut up the kingdom of heaven against man," we plead for God to restore the sick to health, and then shut out the aid of

Spirit through material means, thus working against ourselves, and suffocating our God-given strength and ability. The plea for medicine, laws of health, etc., comes from ignorance of metaphysical science, or the powers of mind. Error produces error; sickness is a material error; and what causes disease cannot cure it, unless it be in homœopathy whence matter disappears, and belief is the dose. To admit that sickness is a condition over which God has no control would make Omnipotence, on some occasions, null and void. The law of Christ, Truth, finds all things possible to Spirit; but the so-called laws of matter find Spirit of no avail, and demand obedience to material codes, thus reversing the basis and demonstration of divine science and Christianity. Discords have not the support of divine law, however much is said to the contrary: our beliefs are not correct, as Jesus clearly proved, healing the sick, raising the dead, etc., contrary to them.

Can the agriculturalist produce a crop without sowing the seed and awaiting germination, according to the so-called laws of God? Yes; for the Bible says error first caused man to "till the ground"; and in this case, obedience to Truth would remove the cause. God never made a necessity for error, or a law to perpetuate it. The supposed laws that produce discord are not the laws of God, for it is the legitimate action of Truth to produce harmony. Such as you construe laws of nature would annul the law of Spirit. But the law of Spirit demands man's entire obedience and affection, heart, soul, and strength. No reservation is made for aught else; man's obedience to Truth gives him strength, yielding to error weakness. Physiology is one of the apples from the tree

which to eat the fruit thereof was to open your eyes, and make you as gods ; but, instead, it closed them to man's God-given dominion over earth. Christ, Truth, casts out physiology and every law material with the higher spiritual law, that gives sight to the blind, hearing to the deaf, and preaches good tidings to the poor. If metaphysical science dishonors the schools, it honors God ; and there is no other intelligence to honor.

What we term laws of health are simply laws of mortal belief, the premises whereof are error ; therefore, the conclusions are error. Truth has made no laws to regulate sickness, sin, and death ; for these errors are unknown in Truth. Belief produces the results of belief, and the penalty it affixes will be as positive as the belief that caused it : our remedy lies in reaching to the bottom of the thing, in finding out the error of belief that produces a mortal body, and not to honor error with the title of law, and yield obedience to it. Truth, Life, and Love make the only demands on man that are legitimate or eternal, yea, that are of God ; and they are spiritual, and enforce only obedience thereto. We say, " My hand hath done that ; " but what is the " my " but mind, the cause of all the action of the body ? The so-called voluntary and involuntary actions of the mortal body are governed alone by mortal mind, not matter. Controlled by intelligence, man is eternal, and governed by the Principle of being wherein is all harmony and immortality ; but that which is governed by belief is discordant and mortal. We say the body suffers from the effects of cold, heat, fatigue, etc. ; but this is a belief and error, and not the truth of being, for matter cannot suffer : mortal mind alone suffers, and not because a law of matter has been trans-

gressed, but a law of this mind. We have demonstrated this fact, for when you destroy the belief in regard to the suffering, the suffering disappears, and the effects of what you term a broken law, producing consumptions, etc., disappear with the belief. A lady whom we cured of consumption breathed with great difficulty when the wind was east. We sat silently by her side a few moments, and her breath came gently, the inspirations were deep and natural. We then requested her to look at the weather-vane. She looked, and saw it was due east. The wind had not changed, but her difficult breathing was gone, for it was not the wind that had produced it; our metaphysical treatment, changing the action her belief had produced on the system, relieved her, and she never suffered again from east winds. Here is testimony on this point:—

“ I take pleasure in giving to the public one instance out of the many of Mrs. Glover Eddy’s skill in metaphysical healing. At the birth of my youngest child, eight years old, I thought my approaching confinement was several weeks premature, and sent her a message to that effect. Without seeing me, she returned answer the proper time had come, and she would be with me immediately. Slight labor pains had commenced before she arrived; she stopped them immediately, and requested me to call a midwife, but to keep him below stairs until after the birth. When the doctor arrived, and while he remained in a lower room, she came to my bedside. I asked her how I should lie. She answered, ‘It makes no difference how you lie,’ and simply said, ‘Now let the child be born,’ and immediately the birth took place without a single pain. The doctor was then called into the room to receive the child, and saw I had no pain whatever. My sister, Dorcas B. Rawson, of Lynn,

was present when my babe was born, and will testify to the facts as I have stated them. I confess my own astonishment. I did not expect so much, even from Mrs. Eddy, especially as I had suffered before very severely in childbirth. The M. D. covered me with extra bed-clothes, charged me to be very careful about taking cold, and to keep quiet, then left. I think he was alarmed at my having no labor pains, but before he went out I had an ague coming on. When the door closed behind him, Mrs. Eddy threw off the extra bedding, and said, 'It is nothing but the fear the doctor has produced that causes these chills,' and they left me at once. She told me to sit up when I chose, and as long as I chose, and to eat whatever I wanted. My babe was born about two o'clock in the morning, and the following evening I sat up several hours. I ate whatever the family did; had a boiled dinner of meat and vegetables the second day, made no difference in my diet, except to drink gruel between meals, and never experienced the least inconvenience from it. I dressed myself the second day, and the third day felt unwilling to lie down, and in one week was about the house, well, running up and down stairs and attending to domestic duties. For several years I had been troubled with prolapsus uteri, which disappeared entirely after Mrs. Eddy's wonderful demonstration of metaphysical science at the birth of my babe.

"MIRANDA R. RICE.

"LYNN, MASS."

A student visited his home in Boston, and requested our counsel in a difficult case that he was treating but not curing. We examined the case, and told him the difficulties were produced by a fall several years ago. That was the belief latent, and when he returned to his practice he wrote us the following letter: —

“APRIL 2, 1880.

“Last Saturday, when I was at home, and you examined my patient, she had the most wonderful chemical, or something of the kind, that I ever heard of. She was sitting talking with some ladies, and felt a little faint, her head ached, and she said she would go to bed, when she felt a crash, just as when she was thrown from a carriage, and knew nothing for four hours. Great black and blue spots, just where she was bruised years ago when she fell, appeared, and she acted and talked like a person under the influence of morphine. After the discoloration was gone, the cuticle came off in scales, and she is better than ever now, and walks without a cane. Has been out to ride to-day. What can it be? What does it mean?

“G. D. CHOATE.”

We hope this period will settle the question, Which is the master of health, happiness, and being,—mind or body? Not a blade of grass springs up, or a spray bud-deth within the vale, or a leaf unfolds its fair outlines, or a flower starts from its cloistered cell, only as the result of mind. That God constitutes a law of discord, or institutes penalties without law, is a mistake. Every sinner makes his own error, and every invalid his own suffering. Deity never made Hades to get ready for sinners, and found there were so many sinners they had to make their own hells. But goodness makes its own heaven, and sin its own hell. If we admit the same reality to discord as to harmony, one must have as high a claim upon us as the other. If evil is as real as good it is as immortal; and if death is as real as Life, immortality is a myth. If pain is as real as the absence of pain, it must be immortal, and harmony not the fact of being.

The Mohammedan believes a pilgrimage to Mecca is salutary to the saving of his soul, to save what is immortal, and must be right, or it could not continue forever. Another believes that inanimate matter can save a man's life. The first belief is paganism — the second, *materia medica*.

Disease is an impression originating in the unconscious mortal mind, and becoming at length a belief that the body or matter suffers. This belief is like the dream of sleep, wherein the suffering is in mortal mind; but this mind always has a body with it, and says the suffering is there, although that body is sensationless, and at rest, showing you that all suffering and disease are formations of thought, that appear upon the body by the consent of minds. If the dream of disease and suffering, that goes on in sleep, should continue long enough, the body would manifest the disease and pain. The smile of the sleeper indicates the sensation produced physically by the pleasure of mortal mind, and its corresponding effect on the body. The indications of pain or pleasure, sickness or cure, are traced in unmistakable signs upon the face, whereas you think a thought of consumption, latent and hereditary, produces no sign upon the body, and scoff at the declaration of metaphysical science that mortal mind produces all lung complaints and utters them. Sickness is a germ of belief, springing from a seed of thought, either your own or another's; its soil is mortal mind, and you have a crop abundant or scanty according to the seedlings in that soil, sown by yourself or others. *Materia medica*, physiology, treatises on health obtained and sustained by what is termed material law, sickness produced and cured by the same law, are the sowers and husbandmen

of sickness and disease. It is proverbial that as long as you read a medical work you will be sick; and the sedulous housewife of homœopathy, searching Jahr, ever ready with pellet and powder to put you into a sweat, to move the bowels, or to produce sleep, is sowing the seed of sickness by day and by night; and her household will follow her example, and reap the reward of leaning on matter that proves a broken reed. The description of disease by clairvoyants and medical charlatans, those quacks in mind and quacks in matter, is the most prolific modern source of sickness. They are the principal manufacturers of disease and death; they form the image of disease in mortal mind by telling the patients they have it, and after that they work up the material into a certain fabric; then they go to work to destroy that fabric and unmake their manufactures, and their suffering dupes are satisfied to see them busy, and to pay for making them sick and trying to heal them. This is "the seed within itself" spoken of in the Bible, bearing fruit after its own kind. Doctors deport themselves generally as if there was no mind, and they had taken the ground *versus* metaphysics that all is matter. Ignorant that mortal mind governs the body, they hesitate not to poison this fearing fount with more fear, and to form the disease in thought by declaring it a fixed fact before they go to work to eradicate it from that mind with the faith they inspire in matter. They poison the mind, and find the antidote for that in the poisons of matter, on the homœopathic basis that "like cures like."

A belief is all that ever made a drug remedy the ailments of a man. Anatomy admits that mind is a portion of mortal man. Then, if man is sick, why do you doctor

matter alone, and deal the dose of despair to mind? You declare the body is diseased, and picture to mind the disease, hold it in your own thought, and roll it under your tongue like a sweet morsel. We must understand that the cause and cure of all disease rest with mind, and address ourselves to the task of preventing the images of disease taking form in thought and effacing the forms of disease already in the mind. Because metaphysics is at war with physics, even as Truth makes war upon error, the old schools will battle science another century. When there were not so many doctors, and less thought given to sanitary subjects, there were better constitutions and less disease. In olden times, who that ever heard of dyspepsia, spino-meningitis, hay-fever, and rose-fever? What an abuse of nature to say that the smile of God, a rose, can produce suffering! The joy of its presence, its beauty and modesty, should uplift the thought and destroy a fever. The sweetness of the clover and breath of new-mown hay is profaned when they result, like snuff, in sneezing and nasal twangs. If a thought at random had called itself dyspepsia, and appeared to our forefathers, it would have died at once of benevolence and industry. People had less time then to be selfish, and confine thought to their bodies, and for the sickly after-dinner talk; the exact amount the stomach could digest was not discussed according to Cutter, and made a law of mortal mind; therefore a man's belief was not so severe upon the gastric juices, and Beaumont's Experiments governed not his digestion. The action of mortal mind on the body was not as injurious before the curing and curious Eves got medical works, and the unmanly Adams charged their falls and the fate of their offspring upon the

crudulity of their wives. The primitive privilege to "take no thought about what ye shall eat," left the stomach and bowels to act in obedience to nature instead of art, and gave the gospel a chance to be seen in its glorious results upon the body. A ghastly array of diseases were not kept before the thought. Less books on digestion and more "sermons in stones and good in everything" made the better health and greater longevity of the antediluvians. When the mechanism of mortal mind goes on undisturbed by fear, selfishness, or malice, disease cannot enter the mind and get a foothold.

Damp atmospheres and freezing snows may have empurpled the round cheeks of our forefathers, but they never reached the refinement of inflaming their bronchial tubes; and because they were, as ignorant as Adam before informed by his wife of tubes or troches, lungs or lozenges. The nineteenth century would load with disease the air of Eden, and hunt mankind down with superficial airs and conjectural evils. Mind is the best friend or worst foe of the body, and Truth the universal healer.

Shall an M. D. conduct the case of organic disease, and the metaphysician be allowed to try his hand on the imaginary disease, hysteria, hypochondria, or hallucination? But one disease is not more real than another, did you but know that every disease is hallucination, and carries its results no further than mortal mind maps out and the name it has given it entitles it to do. Facts are stubborn things, and you will find in metaphysics that the decided type and acute disease, however severe, is more ready to yield to that treatment than the less distinct type and unfamiliar form. The metaphysical treatment handles the most malignant contagions with

perfect assurance, because it is science, and not guessing, that guides it, and treats them with more certain results than any other method on the globe. A metaphysician who understands and adheres strictly to the rules of our system, and rests his demonstration on its great basis, *Truth*, and the results of Truth on disease, is the only one safe to employ in the most difficult and dangerous cases. Mind will as far outstrip medicine in the cure of disease as in the cure of sin. The more excellent way is science in every instance; and medicine is not a science, it is speculative and void. In medicine, the same rule that succeeds in one instance fails in another; and this is all owing to the different mental states that are not comprehended, and are without a sign except to the skillful metaphysician. The rule in metaphysics never varies, and if you fail to cure the case, it is only because you have not been able to understand it sufficiently, and have not wrought metaphysics far enough to work out the full results of that rule, and prove the Principle capable of destroying every disease. Many of our best men and women have passed away since this book went to press that might have been saved by the science of which it treats. The minor hosts of Esculapius are flooding our land with diseases; utterly ignorant of the unity of mind and body, they treat the sick as if there was but one in the case, and that one was body without mind. To match the ancient question, we propose this modern one: Which was first, mind or medicine? And if medicine was first, what made the medicine? And if Mind was first and self-existent, it was God. But God does not employ medicine, or appoint it as a means, else Jesus would have recommended and employed drugs in healing.

If Mind was first, it made medicine; but it never made matter, therefore its medicine was Mind; for it could not have been that which Mind does not include. Truth is God's medicine for error of every sort. Mortal mind makes error a medicine; it takes the greater fear to medicine the less; it appeases malice with revenge, and quiets pain with morphine; of two evils, it chooses the greater. This is self-evident, that because all is mind, mortal mind must have called itself matter, and said, That is my medicine, and made it so; or matter must have been Mind to make itself medicine. But to do that, matter must have known the false beliefs of mortal man and the properties that they attribute to matter. Unerring and omnipotent Mind could create nothing beyond itself for a remedy. The erring, finite illusion named mind needs something besides itself, and so it believes. And creates its god of matter because it is an idolator from the beginning, claiming more than one mind, having other gods. It makes its own idols, calls them matter, worships them, and concludes, with pagan pride, it has endowed its material god of medicine with ability beyond itself. The beliefs of mortal mind rob and enslave it, and then impute the results of those beliefs to a third personality, named Satan. That mortal mind is superior to its mortal body and governs it, we must first learn, and second how it governs the body; whether through faith in what it terms matter as a law or as a medicine, or faith in itself; whether it governs the body through a belief in the necessity of sin, sickness, and death; or a disbelief in that, and a higher faith in immortal Mind, and a perfect Mind producing a perfect man. Also, mortal mind, by relinquishing error step by

step, improves this so-called mind and its body until the error disappears and nothing is left that deserves to perish. The error of ignorance as well as the intentional wrong is not science, and must be discovered and corrected to attain harmony. The beliefs that rob mind and enthrone what they term matter,—their own formation, and the lowest stratum of mortal mind,—and imprison mind in what it creates, are at war with science, and have established, as our Master said, a kingdom divided against itself, that cannot stand, an error that kills itself. The triumphs we achieve over the body elevate and consecrate mind and body; they rise higher for it, and present more the true ideal of man and woman. The universal ignorance of mind and its recuperative energies occasions the only scepticism regarding metaphysical pathology.

A physician of the old school remarks, with great gravity, "We know that mind affects the body somewhat, and advise our patients to be hopeful, cheerful, and take as little medicine as possible; but the mind cannot cure or affect organic difficulties." The logic is lame that facts contradict. We have cured through metaphysics what is termed organic disease as readily as the purely functional. Few will deny that death has been occasioned by a fright, with no other cause to produce it, and that fact proves every function of the body and its entire organism governed by mortal mind in that instance. Fear stopped the action of the blood, heart, lungs, and brain. That mortal mind did govern the condition of every organ we have overwhelming proof. Mortal mind is the autocrat of the mortal body, that yields to no power except by its own consent. It wields the sceptre of a monarch, until immortal Mind robs it of

its supposed realm. If this mind has the power to kill, it has the utter control of what is termed the human mechanism, and if it can control it in one direction it can in another. If it can make a healthy organ cease to act, it can as readily make the action healthy, and increase or diminish it. It does all that, and the only difficulty in the case is to acknowledge it, and to learn how it does it, and how to make this mind fit for such a trust, and to fall at the feet of Truth self-destroyed. Mortal mind produces what is termed organic disease as directly as hysteria, and must undo its errors of sickness and sin, and it cannot destroy one without the other. We have demonstrated it sufficiently to remove the question beyond cavil, and have not more evidence of our existence than of the utter control mind has over the body. Mortal mind and body are one, neither one can exist without the other. Mortal matter is but a false term for mortal mind, that builds its own superstructures, and the body is the cruder, grosser, and basilar portion of this mind, and is but a material and sensual belief first and last. To learn something of Truth, immortal Mind, and do good, is science; but to use mortal mind to work evil is a misuse that destroys its own supposed power. Evil is a negative; it is the absence of good, and nothing, because it is the absence of something. Error is but the supposed absence of Truth, but Truth is omnipresent, and error a liar. There is no power in evil, and we all shall learn this. Error has a statement of its supposed self; it says, "I am an 'I,' a small power over-mastering good"; but this falsehood exposes it, and should strip it of all pretensions. The only power of evil is its own self-destruction; it can never destroy an

iota of good, and every attempt to do that has done just so much towards destroying the evil.

There is no involuntary action. Mind includes all action or volition. But mortal mind names one action voluntary and another involuntary. But separate this mind from the body that we see, and that body loses all appearance of life or action; while this mind has a body that is acting and appearing to live the same as the other one that it made, and strayed from when it went into another dream of itself in sleep. Mortals, or what are termed mortal men, comprehend not their own existence, which proves their ignorance of Mind, God, and their ignorance of mortal mind and its creations. If a dose of poison is swallowed through a mistake, and while physician and patient are expecting a favorable result from the medicine, the patient grows worse, did mortal mind cause that effect? It did, and as directly as if it had been done consciously. In the allegory of material creation, the Adam, or belief of life and intelligence in matter, had the naming of all material things, and the name signified the property, quality, and form of the thing; therefore mortal mind universally has determined the qualities and effects of what it terms matter, and this general say so has become a law of belief that holds the balance of power. The few who think the drug harmless in case of a mistake in medicine are unequal to the many who have named it and believed it a poison, and governed the result of taking it. The remote cause or belief is stronger than the predisposing and exciting cause, because of its priority; and the past mortal thought connects with the present, although this is not understood. The adult has a de-

formity that, thirty years ago, was produced by a fright of his mother ; and that chronic error is more difficult of cure than the acute injury caused by an accident, unless we base the cure on science and immortal Mind, to whom all things are possible, and wrest it from the hands of belief or mortal mind. What is termed disease is formed unconsciously by mortal mind. The belief of sin, that has grown terrible in strength, and controls the individual, was an unconscious error in the beginning, a mere embryo of mortal mind, without motive, that afterwards governed the so-called man, in whom dishonesty, envy, and malice ripened into action, and passed in shame and woe to their last stage, self-destruction.

When darkness comes over the earth the senses of mortal mind are without the evidence of light. This so-called mind knows not where the sun is, or if there is a sun ; science, an emanation from immortal Mind, must decide that question. And we are willing to leave with astronomy the explanation of the sun and his influence on the earth. If what is termed the personal senses see no sun for twenty-four hours, mortal belief admits there is a solar light and heat that govern the earth, because science has beaten that belief out of its cruder theories and established other evidence. No more should we deny the effect of mortal mind on its own body when the cause is not seen, and the belief producing the effect is unconscious of what it is doing. The valve of the heart opening and closing upon the blood obeys the mandate of mortal mind as directly as the hand that is moved by the will ; but mortal and material anatomy admits one action and not the other. Mortal mind is self-ignorant, or it could never be self-destroyed ; it would live if it knew how to

live. The inanimate and unconscious substratum of mortal mind forms all mortal things; they start from an unconscious source, and from the lowest instead of the highest stratum. The reverse of this is the case with all the formations of immortal Mind: they proceed from the highest source. From the lower mental strata and unconscious mortal mind start the formation of brains, and from brains the formation of beliefs, and from beliefs the reproduction of the species of inanimate and animate mortal mind. Brains are ignorant of mortal thought, and those thoughts are ignorant of what they produce in their circle back again upon the body, filling it with their beliefs of pain or pleasure, life and death, and changing it to matter, or its five so-called senses. Mortal mind determines a man by the size of his brain and body. The birth, growth, maturity, and decay of mortals are as the grass that starts from the soil dark and dirty to become a beautiful green blade, then to wither and return to its native nothingness. The Hebrew bard swept the strains of mortal existence with startling tones from his mournful lyre. "As for man, his days is as grass, as a flower of the field so he flourisheth. For the wind passeth over it and it is gone, and the place thereof shall know it no more." But when hope rose higher, and grasped the realities of being, he wrote: "Then shall I be satisfied when I awake in Thy likeness. For with Thee is the fountain of Life. I will not fear what flesh can do unto me."

Brains give us no idea of God's man; they reveal not Mind; they are not the organ of the Infinite. As we yield our claims to more than one mind we shall gain our likeness to God as created by Him, the eternal

good, and include no other element of being. As a material basis of life is seen a misapprehension of existence, the spiritual Principle or Life of man will dawn upon us and lead us to where the young child lies, to the spiritual idea of Life and what it includes. Even mortal mind must improve to escape from its own barriers; it should no longer ask of the head, heart, or lungs, What is man's prospect for life? leaving mind helpless, intelligence mute before non-intelligence.

Physiology has never explained soul, and had better not undertaken to explain body. Life is and was and ever will be independent of matter, for Life is God, and man is the idea of God, that dust can neither make nor unmake. Physiology, like drugs that produce irritation because the quantity is insufficient, causes sickness, and to cure it recommends a double dose.

Each method of medicine has its advocates, and the preference of mortal mind for any one method creates a demand for it, and the body will seem to require it. You can even educate a healthy horse into physiology far enough to take cold without his blanket; when the wild animal, left to his instincts, snuffs the wind with delight. Epizoötic is an educated finery that a natural horse has not.

The science of being reveals man and immortality upon the basis of Spirit, and not matter; but what we term personal sense defines mortal man, hence his mortality. We have discerned disease in mortal mind, and recognized the patient's fear of it, many weeks before the so-called disease made its appearance on the body; and because disease is a belief, a latent thing of mind, before it appears as matter, we are never mistaken in our

metaphysical diagnosis of disease. Whenever an aggravation of symptoms has occurred, in the chemicalization we have seen the mental signs that assured us the danger was over before the patient felt the change, and have said to the patient, "You are healed," sometimes to his discomfiture, when he was incredulous of the fact; but it always proved as we foretold. We name these facts merely to show that disease has a mental, instead of a physical origin; and that faith in rules of health, or in drugs material, begets and fosters disease, by keeping the mind on the subject of sickness, through fearing it, dosing it, or trying to avoid it. The faith reposed in those things had better remain in one's self. Understanding the control that mortal mind holds over body, we should have no faith in material means. Metaphysical science reveals the origin of all disease wholly mental, also that all disease is cured by mind, and not matter, however much we trust the drug, or medium through which this faith is exercised, for it is Mind, and not matter, that heals the sick. When we read the minds of patients from a spiritual basis, it enables us to heal them; for the action of Spirit restores harmony. Healing the sick metaphysically enables us to heal the absent as well as the present. The spiritual capacity to apprehend thought, is reached only when man is found not having on his own righteousness, but the righteousness of God. Metaphysical science enables us to read mind, but not as a clairvoyant; and to heal through mind, but not as a mesmerist. When man is governed by Spirit, God, who understands all things, he knows that to Spirit all things are possible. The only approach to this affluence of Truth that heals the sick in divine science are the footsteps of Truth and Love, the

example of our Master, and the understanding of metaphysics. Christianity is its basis ; and physiology, that pins our trust to matter instead of God, is directly opposed to it. Ignorant of the footsteps whereby it is reached and the foundation of metaphysical healing, you may attempt to take with it mesmerism, mediumship, electricity, etc.; but not one of those can mingle with metaphysical healing, or demonstrate it. Whosoever reaches the understanding of this science, in its higher significations, will perform the sudden cures of which it is capable by taking up the cross and following Christ, Truth. We are scientific only as we let go material things and take strong hold of the spiritual, until we have left all for Christ, Truth. Our beliefs are not spiritual : they come from the hearing of the ear, from a person instead of a Principle, and from the mortal instead of immortal.

Spirit never believes in God : it *is* God, Life, and Truth. Power is a material belief, a blind force, the offspring of will and not Wisdom, of the mortal and not the immortal Mind. The headlong cataract, the devouring flame, the tempest's breath, lightning and storm, together with all that is selfish, dishonest, and impure, represent power. Moral and spiritual might are the result of Spirit, which holds the "winds in His fist"; and that which they produce accords with science, and is harmonious.

"Will-power" is not science ; it belongs to the senses, and is objectionable. Willing the sick to recover is not metaphysics but sheer nonsense ; will can infringe upon the rights of man ; it is mesmerism, that produces evil continually, and is far from the science of being. Truth, and not "will," is the healer, the "Peace, be still" to disease.

To the so-called personal senses, opposites affinitize ; but not so in metaphysical science, where Truth never mingles with error, or Mind with matter, and therefore Truth is able to cast out the ills of the flesh. Mind, God, sends forth the aroma of Spirit, the atmosphere of intelligence surrounds Soul. The belief that a pulpy substance under the skull is mind, is the mocker of intelligence, a mimic mind and mortal error. That Spirit is distinct from matter but must pass through it or into it to be identified, would reduce Truth to the necessity of error, and require something to be made manifest through nothing. Better the suffering that awakens mortal mind from its dream than the false pleasures that tend to perpetuate it.

Metaphysicians can heal the sick, absent from them : space is no obstacle to mind. Our students are healing those whom they never saw. The world is made better by the aroma of Truth on its pinions of light chasing away the darkness of error. Mortal mind acting from the basis of the senses or a belief is animal magnetism ; but when this mind, contradicting the evidence of the senses, yields to the understanding and government of immortal Mind, God, it goes forth on its errand of love, and this is metaphysics. In proportion as you understand metaphysics, you lose animal magnetism, and obtain spiritual power, and disarm mesmerism and mortal mind of their imaginary power to kill and destroy. You have no power opposed to God in science, and the weight of your influence to do good is the balance that you obtain in the right scale when healing. The good you do and the good you possess give you the only power there is in metaphysics. Evil is not a power ; it is a mockery of

strength that ere long betrays its weakness, and falls, never to rise again.

The following testimonial elucidates our subject :—

“I was suffering from pulmonary difficulties, pains in the chest, a hard and unremitting cough, hectic fever, and all those fearful symptoms that made my case alarming. When I first saw Mrs. Glover (afterwards Mrs. Eddy), I was reduced so as to be unable to walk any distance, or to sit up but a portion of the day; to walk up stairs gave me great suffering in breathing; I had no appetite, and seemed surely going down, the victim of consumption. I had not received her attention but a short time, when my bad symptoms disappeared and I regained health. During this time I rode out in storms to visit her, and found the damp weather had no effect on me. From my personal experience, I am led to believe the science by which she not only heals the sick, but explains the way to keep well, is deserving the earnest attention of the community. Her cures are not the result of medicine, mediumship, or mesmerism, but the application of a principle that she understands.

“JAMES INGHAM.

“EAST STOUGHTON, MASS.”

“Miss Ellen C. Pillsbury, of Sanbornton Bridge, now Tilton, N. H., after typhoid fever, was suffering from what her physicians called enteritis of the severest form. Her case was given up by her medical physician, and she was lying at the point of death, when Mrs. Glover (afterwards Mrs. Eddy) visited her. In a few moments after she entered the room and stood by her bedside, she recognized her aunt, and said, ‘I am glad to see you, aunty.’ In about ten minutes more, Mrs. Glover told her to ‘rise from her bed and walk.’ She rose and walked seven times across her room, then sat down in a chair. For two weeks before this, we had not entered

her room without stepping lightly. Her bowels were so tender, she felt the jar, and it increased her sufferings. She could only be moved on a sheet from bed to bed. When she walked across the room at Mrs. Glover's bidding, she told her to stamp her foot strongly upon the floor, and she did so without suffering from it. The next day she was dressed, and went down to the table; and the fourth day went a journey of about a hundred miles in the cars.

“ MRS. ELIZABETH P. BAKER.”

The following is a case of heart-disease, cured without having seen the individual: —

“ Please find inclosed a check for five hundred dollars, in reward for your services that can never be repaid. The day you received my husband's letter, I became conscious, for the first time in forty-eight hours. My servant brought my wrapper, and I arose from bed and sat up. The attack of the heart lasted two days, and we all think I could not have survived but for the wonderful help I received from you. The enlargement of my left side is all gone, and the M. D.s pronounce me rid of heart disease. I had been afflicted with it from infancy. It became organic enlargement of the heart and dropsy of the chest. I was only waiting, and almost longing, to die. But you have healed me: and yet how wonderful to think of it, when we have never seen each other. We return to Europe next week. I feel perfectly well.

“ LOUISA M. ARMSTRONG.”

Mr. R. O. Badgely, of Cincinnati, Ohio, wrote: “ My painful and swelled foot was restored at once on your receipt of my letter, and that very day I put on my boot and walked several miles.” He had previously written us: “ A stick of timber fell from a building on the top of

my foot, crushing the bones. Cannot you help me? I am sitting in great pain, with my foot in a bath."

We have never believed in taking certificates or presenting testimonials of cures, and usually when healing have said to the individual, "Go, tell no man," having never made a specialty of the practice of healing, but were laboring, as we thought, in every way that God directed, to introduce this great subject of metaphysical healing. We offer these few testimonials simply to support our statements of metaphysical science. The following is from a lady in Lynn:—

"June, 1873.

"My little son, a year and a half old, had ulcerations of the bowels, was a great sufferer, reduced to almost a skeleton, and growing worse daily, could take nothing but gruel or some very simple nourishment. At that time the physicians had given him up, saying they could do no more for him. He was taking laudanum when you came in and took him up from the cradle, in your arms, held him a few minutes, kissed him, and laid him down again and went out. In less than an hour after that he got up, had his playthings, and was quite well. All his symptoms changed at once. For months previously blood and mucus had passed his bowels, but that day the evacuation was natural, and he has not suffered from his complaint since, but is well and hearty. After you saw him he ate all he wanted. In about three days after you called he ate a quantity of cabbage just before going to bed.

"L. C. EDGECOMB."

We were called to visit Mr. Clarke, in Lynn, confined to his bed six months with hip disease, caused by a fall, when quite a boy, on a wooden spike. On entering the house, we met his physician, who told us he was dying.

He had just probed the ulcer on the hip, and said the bone was carious for several inches,—even showed us the probe that had the evidence of that on it. The doctor passed out. He lay with his eyes fixed and sightless, the dew of death upon his brow. We went to his bedside, and in a few moments his face changed; its death pallor gave place to a natural hue, the eyelids closed gently, the breathing became natural, and he was asleep. In about ten minutes he opened his eyes and said, “I feel like a new man, my suffering is all gone.” It was between three and four o’clock, P. M., this took place. We told him to rise, dress himself, and take supper with his family. He did that, and the next day we saw him out in his yard. We have not seen him since, but are informed he went to work in two weeks, and that pieces of wood were discharged from the sore as it healed, that had probably remained there ever after the injury in boyhood that was done to the bone, as the surgeons termed it. Since his recovery we have been informed that his attending physician claims to have cured him, and his mother has been threatened with an insane asylum for having said “It was none other than God and that woman that healed him.” We cannot attest to the truth of that report, but what we saw and did for that man, and what his physician said to us of the case, we know occurred just as we have related it.

Our own case of recovery from the effects of a fall was more remarkable still. We became insensible after the injury, and were taken to the house of Mr. Samuel Bubier, one of our most respected citizens. The kindness and care of his excellent wife, and the administration of ether, carried us through the first night; we were then removed

on a bed to our home ; the case was pronounced fatal by our attending physician and surgeon ; he said we could not survive over three days. The third day was the Sabbath ; our clergyman visited us before services, prayed with us, and said farewell. We asked him to call after meeting. He replied by asking us if we knew the fatal nature of our injury, and that we were sinking, and might not survive through the day. We replied that we knew it all, but had such faith in God we thought He would raise us up. After he left, we requested to be left alone ; the room was full of people, but they all passed out. We opened the Bible to the third chapter of Mark, where our Master healed the withered hand on the Sabbath day. As we read the change passed over us ; the limbs that were immovable, cold, and without feeling, warmed ; the internal agony ceased, our strength came instantaneously, and we rose from our bed and stood upon our feet, well. The clergyman called after services, and we met him at the door, and that day prepared our family supper. There are persons living who can attest to the above facts. We have understood that our attending physician said, about three years ago, in a meeting of a medical society in Boston, that his medicine cured us at the time of that accident, and we acknowledged it then. He may not have said that ; we hope that he did not, for the sake of his own honor and integrity, for we can prove, by our nurse and others, that we refused to take a particle of medicine, or to be etherized, or to have a simple application to the injured parts after we reached our home. The accident occurred in the evening, on our way to a temperance meeting, and we were taken to our home on a bed the next morning, and rose from it on the

third day, as afore stated. Our physician was astounded when he called Monday forenoon and found us about the house. We transcribed what he said to our journal, and it was as follows: "What! are you about? Was it those higher attenuations I gave you that have produced such a result?" We replied, "Come here and we will show you," and went to our table by the bedside, opened the drawer, and there he saw every particle of medicine he had left for us. He looked with blank astonishment, and continued: "If you will tell me how you cured yourself I will lay aside drugs and never prescribe another dose of medicine." We replied, "It is impossible for us to do that now, but we hope to explain it at some future period to the world." For three years thereafter we sought day and night the solution of that problem, searched the Scriptures, read nothing else, not even a newspaper, kept aloof from society, and devoted all our time and energies to discovering a rule for that demonstration. We knew its Principle was God, and we thought it was done according to primitive Christian healing, by a certain action of mind on the body, through a holy uplifting faith; but we wanted to find the science that governed it; and, by the help of God, and no human aid, we did find it, and were reminded of the shepherds' shout, "For unto us a Child is born," a new idea has birth, and "his name is Wonderful."

That life is God, and the might of Omnipotent Spirit divides not its all-might with drugs or matter, has been demonstrated to us. There were results connected with our recovery at the time we have named that rendered it still more remarkable, which we have not given to the public. Reviewing our brief experience, we cannot fail to

discern the coincidence of the human and divine. Our medical researches and experiments had prepared the way for metaphysics. Every material dependence failed us, and we can now understand why, and the means by which, mortals are God-driven to a spiritual source for health, happiness, and Life. Our experiments in homœopathy had made us sceptical in material curative methods.

In the two hundred and sixty remedies of the *Jahr*, from *Aconitum* to *Zincum oxydatum*, we found the general symptoms, characteristic peculiarities, and moral symptoms, that demand the different remedies; but when the drug was attenuated to a degree that not a single vestige of it remained, we could but learn it is not the drug that cures the disease or changes one of the moral symptoms. We have attenuated *Natrum muriaticum* (common table-salt) until there was not a single saline property left, — “the salt had lost its savor,” — and with one drop of that attenuation in a gobletful of water, and a teaspoonful of the water drunk at intervals of three hours, have cured a patient sinking in the collapsed stage of typhoid fever. The highest attenuation and most potent of homœopathy steps out of matter into mind; and there it should be named metaphysics, that claims no efficacy in the drug, and credits all to mind. A case of dropsy given up by the faculty fell into our hands; it was a terrible case; tapping had been employed, and the patient looked like a barrel in the bed. We prescribed for her the fourth attenuation of *Argentum nitricum*, with occasional doses of a high attenuation of *Sulphuris*. She improved perceptibly, but believing then somewhat in the *etcætera* of medical practice, we began to fear a crisis, or aggravation

of symptoms from its prolonged use, and told the patient so; but she was unwilling to give up the medicine, as she was recovering. It then occurred to us to give her the unmedicated pellets for a while, and watch the result. We did so, and she continued to gain as before, and finally said she would give up her medicine, one day, and risk the effects. After trying this she informed us she could get along two days without the medicine, but the third day she suffered, and was relieved by taking it. She went on in this way, taking the unmedicated globules, with occasional visits from us, employing no other means, and was cured. When we learned of a verity that mind, and not matter, does the cure, we had such qualms of conscience over calling it matter that does the good that we gave up our respectable profession, and listened to the soft impeachment that we had lost our wits, or become a Spiritualist, which is the same thing. Our experiments proved to us the facts that we have stated of metaphysics, namely, that mind governs the body, not in one instance, but in every instance. A change of belief changes all the physical symptoms, and determines the case for better or worse. Nerves bear a changed report according to the changes in belief; therefore, personal sense is but a manifest belief, while the indestructible faculties of Spirit exist without the necessities of matter, or the false beliefs of a so-called material existence. If the auditory nerve is destroyed and the optic nerve paralyzed, that need not occasion deafness and blindness, for mortal mind must say, I am deaf and blind, and believe it, to make it so. Every theory opposed to this fact found out in metaphysics makes man, that is immortal in understanding, mortal in belief. What is termed matter manifests nothing

but mortality; therefore, not a glimpse or manifestation of Spirit is obtained through matter. Spirit is positive to all things, and all else is negative; and for positive Spirit to pass through a negative or matter would destroy Spirit and make it nothing.

Whatever furnishes the semblance of an idea governed by its Principle, furnishes food for thought. Through astronomy, natural history, chemistry, music, and mathematics, we pass naturally from matter to mind in hypotheses. The point to decide is, whether we are willing to stop with mortal mind as causation, or to leave the basis of material beliefs for the fact in spiritual science and its Principle. The authenticated history of Caspar Hauser is a useful hint on the frailty and inadequacy of what is termed mortal mind, proving beyond a doubt that education constitutes this so-called mind, and in turn this mind is avenged on the body by the false sense it imparts. That infant, incarcerated in a dungeon where neither sight nor sound could reach him, at the age of seventeen was an infant, still crying and chattering, with no more intelligence than a babe. What we term material sense was proven in his case a belief formed alone by education. The light that affords us joy gave him a belief of intense pain; and that mortal belief and fear suffused his eyes, and they were inflamed by the thought that light gives suffering instead of joy. After the poor babbling boy was taught to speak a few words, he asked to be taken back to his dungeon, and said he was never happy anywhere else. Outside of dismal darkness and cold silence he found no peace, every sound convulsed him with pain, all that he ate but his black crust produced violent retchings, all that gives pleasure to our educated

senses gave pain to those very senses educated in an opposite direction, — proving beyond scruple the correctness of metaphysics.

“ Placed on this isthmus of a middle state,
 A being darkly wise and rudely great,
 With too much knowledge for the sceptic's side,
 With too much weakness for the stoic's pride,
 He hangs between ; in doubt to act or rest ;
 In doubt to deem himself a god or beast ;
 In doubt his mind or body to prefer.
 Born but to die, and reasoning but to err,
 Alike in ignorance, his reason such,
 Whether he thinks too little or too much ;
 Chaos of thought and passion, all confused ;
 Still by himself abused or disabused ;
 Created half to rise and half to fall ;
 Great lord of all things, yet a prey to all ;
 Sole judge of truth, in endless error hurled, —
 The glory, jest, and riddle of the world ! ”

The less thought or said of physical structure or law material, and the more that is uttered and depicted of the moral and spiritual, the higher is the standard of manhood, and the further removed from imbecility of mind and body. The simple food our forefathers ate we are told helped to make them healthy, but that is a mistake: their diet would fail to cure dyspepsia at this period. With rules of health in the head, and the most digestible food in the stomach, there would be dyspeptics. The effeminate constitutions of our time will never grow robust until the individual opinions improve, and their beliefs lose somewhat of error. We must let go of physiology, for one thing, and take up ontology ; look into the science instead of accepting the sense of things ; and

master fear instead of creating it. The ignorance of our forefathers of the knowledge that to-day walks to and fro in the earth made them more hardy than our trained physiologists, and more honest than our sleek politicians. Learning is useful if it is of the right sort; history, observation, invention, deep research, and original thought are requisite to the expansion of mortal mind and its growth out of itself. It is the scheming barbarisms of learning that we deplore,—the mere doctrine, speculative theory, or nauseous fiction. Novels, remarkable only for their exaggerated pictures, impossible ideals, and specimens of depravity, are filling our young readers with wrong tastes and sentiments. Our systems of thinking and writing are lowering their standards to accommodate our purses and meet a frivolous demand for amusement instead of instruction; hence the core of mortal mind is not readjusted, and its coverings are thickly inlaid with foreign devices. If knowledge is power, it is not wisdom, but a blind force, whose material origin is made known by losing in time what it gains in power.

Letting down the bars of sects, and admitting eclectic religion and metaphysical practice, ameliorates sin, sickness, and death. Give the science of metaphysical healing a hearing in our pulpits, free discussion from the press, and the place in our institutions of learning that physiology now occupies, and it would eradicate sickness and sin in less time than they have been increasing on the old systems and stereotyped plans to beat them. But incorrect teaching will lower the standard of Truth. Since ever man hath sought out many inventions, he has not learned that knowledge can save him from the dire effects

of knowledge. Many a hopeless case of disease is induced by a single post-mortem examination ; but not from poison or material virus, but the fear of the disease and the image brought before the mind during this stirred state of feeling that is outlined on the body. Books that would rule disease out of mortal mind, and efface the images and thoughts of disease, instead of impressing them with force of description and medical detail, would abate sickness and ultimately destroy it. Physiology would have you believe the body is diseased independent of mind, and despite its protest or its co-operation. This error is as evident to us, and will be to others at some future day, as the rejected doctrine that all are lost who are not elected to be saved. The shocking doctrine that man is governed all his days, and killed at last, by his body, is too absurd to last another century. The press sends forth unwittingly many a plague-spot on the human family, giving names for diseases, and long explanations that form their images distinctly in thought, and affect people like a Parisian name for a new garment, — every one will be getting it. A minutely described disease has cost a man all his earthly days in suffering. What a price for knowledge ! But not exceeding its original cost, when God said, “ In the day thou eatest thereof, thou shalt die.” The doctor’s mind reaches his patients ; his belief in disease, and the reality and fatality it has to him, harms his patients more than his calomel and morphine, inasmuch as the higher stratum of mortal mind is more potent than its lower substratum, called matter. A patient hears the doctor’s verdict as a martyr hears his death-sentence. He may seem calm under it, but he is not ; his fortitude may sustain him, but his fear has already developed the

disease and is mastering the case. The power of mortal mind over its own body is little known; its action to destroy the body, reversed, would restore health. But take away the penalty that must follow sin, and mortal mind could not destroy its own body. Sin alone brings death, it is the element of destruction. Sickness, sin, and death are not the concomitants of Life: no law supports them, and they have no relation to God that establishes their power to exist. The doctor is the artist that outlines disease, and fills his delineations with sketches from class-books. After disease is formed in mortal mind, it is sure to appear on the body, sooner or later. The thought of disease is sometimes formed before you see your doctor, and before he addresses himself to unform it by a counter-fear, perhaps a blister, the application of caustic, croton oil, or a surgical operation. Taking another direction for your faith, he more frequently prescribes drugs for hope to lean upon, until the elasticity of mortal thought reacts upon itself, and reproduces a more pleasing picture of health and harmonious formations. The patient's belief is moulded and formed by his doctor's belief of the case, even if he says nothing to support his own theory; his thoughts and his patient's commingle, and the stronger rules the weaker: hence the importance for doctors to be metaphysicians.

We respect the motives and philanthropy of the higher class of physicians, and know if they understood the science of metaphysical healing they would abandon the systems of drugging. Even this reform in medicine would ultimately deliver mankind from the oppressive bondage of sickness that our theories enforce.

Because the muscles of the blacksmith's arm are

strongly developed, it does not follow that exercise did it, or that the arm less used must be fragile. If matter was the cause of action, and muscles, without the co-operation of mortal mind, lifted the anvil and smote the nail, it might be true that hammering enlarges the muscles. But the trip-hammer is not increased in size by action; and why?—for muscles are as much matter as wood and iron. Because mortal mind is not producing that result. Muscles are not self-acting, and if mortal mind moves them not, they are motionless. Hence the fact that mortal mind enlarges and strengthens them through the mandate of mind,—its own demand and supply of power,—and not because of exercise or muscles, but what the blacksmith believes, is the strength of his arm.

Man develops his own body, and moves it how and where the mind says; and whether this result is produced consciously or unconsciously is of less importance than to know the fact. The feats of the gymnast prove that the latent powers of man are unknown to him, and mind, fixing on some achievement, makes its accomplishment possible, as a general rule; the exceptions confirm the rule and prove the lack is in the mortal sense of what can be done. Had Blondin believed it impossible for him to walk a rope over Niagara's abyss of waters, he could never have done it; but believing he could do it gave his muscles flexibility and power, that was attributed, perhaps, to a lubricating oil. His fears must first disappear, and his force in putting resolve into action must then appear. When Homer sang of the Grecian gods, Olympus was dark. The pagan worship began with muscles, but the law of Sinai lifted thought to the song of David, the

worship of God through mind instead of matter, and the grand capacities of being, bestowed by immortal Mind, as when the Psalmist said, "Thou madest man to have dominion over the works of thy hands. Thou hast put all things under his feet."

CHAPTER IV.

RECAPITULATION.

Questions and Answers.

THIS chapter is from our class-book, first edition, 1870. At the commencement of the study of metaphysical science you should acquaint yourself with the basis or Principle that supports this science and controls it to certain results in demonstration. God is the Principle of metaphysical science.

Ques. What is God ?

Ans. Jehovah is not a person. God is Principle.

Ques. What is Principle ?

Ans. Life, Truth, and Love, substance, and intelligence.

Ques. Is there more than one Principle ?

Ans. There is not. There is but one Life, one substance, one Truth, and this is God, omnipotent, omniscient, and omnipresent. The varied manifestations of science, and the different terms for it, have but one Principle, for there is but one intelligence, and nothing is real but God and the idea of Him.

Ques. What, then, are spirits or souls ?

Ans. In modern phrase, and according to belief, they are supposed mixtures of intelligence in matter, of Life and death, substance and essence, good and evil, Truth and error. These opposites cannot assimilate or dwell

together. The one is immortal, the other mortal ; the one limitless, the other limited ; one is intelligence, and the other non-intelligence. Yea, the one is real, and the other unreal. But this last statement is the point you will admit last, although it is the most important one to understand first and last.

The term souls or spirits is as improper as the term gods applied to the Supreme Being. Soul or Spirit signifies Deity and nothing else. There is in reality no souls or spirits. Heathen mythology and Jewish theology perpetuated the fallacy that intelligence is in matter, Soul in body, and God in man ; and idolatry and ritualism are the results of this belief. The science of Christianity comes with the fan in the hand that shall separate these tares from the wheat. Science will state God aright, and Christianity will demonstrate aright this divine Principle, and it will make mankind better ; proving that truth heals the sick, and improves the physical condition as well as the morals of mortals.

Ques. What is the science of Soul ?

Ans. The first statement of this science is, Thou shalt have no other gods before Me. This Me is Spirit, hence the command is, Thou shalt have no intelligence, no Life, no substance, no Truth, no Love, but the spiritual. The second is like unto it, Thou shalt love thy neighbor as thyself. It shall be understood that man, and and all that is real, is formed and governed by one Mind, one Life, Truth, and Love, and will become perfect in proportion as this becomes apparent in the brotherhood of man. When all men are of one Mind, having no other gods, man will present the idea of the substance of Spirit, and be pure and eternal. Recollect that Spirit, Soul, is not

in the body, for God is not in man; we cannot put the greater into the lesser. This leading point in metaphysics, that the Principle is not in its idea, forms a strong portion of its foundations in science. Intelligence is circumference, not centre. Spirit, Soul, is unconfined, it is neither in man nor matter; it is not in its own idea immortal man, neither is it in mortal belief called mortal man. When we reason from effect to cause, it is from man to God, from idea to the intelligence or Principle outside of its idea. When we reason from cause to effect, we start with the Principle, thus getting nearer the Truth or intelligence that evolves its own unerring ideas. The Scripture saith, "The Soul that sinneth shall die." If Soul sins it is mortal; and because Soul is immortal, sin, sickness, or death is no part of Soul or Spirit.

Ques. What is the scientific statement of being?

Ans. There is no Life, substance, or intelligence in matter; all is Mind, there is no matter. Spirit is immortal Truth, matter is mortal error. Spirit is the real and eternal, matter the unreal and temporal. Spirit is God, and man is His image and likeness; hence, man is spiritual and not material.

Ques. What is substance?

Ans. That only which is eternal and incapable of discord and decay. Truth, Life, and Love, are substance, as the Scripture defines this word, "The substance of things hoped for, the evidence of things not seen." Spirit or Soul is substance, for God is the only real substance. The universe and man are shadow or idea.

Ques. What is Life?

Ans. Life is Principle, without beginning and without end. Life is eternity and not time; and time is no part

of eternity : one ceases when the other is recognized ; one is finite, the other infinite. Life is no part of matter, for what is termed matter is unknown to Life that is eternal, and Life is ever thus. Matter is finite and Life is infinite. Life is not limited. Death and the finite are unknown to Life. If Life had a beginning it would also have an ending.

Ques. What is intelligence ?

Ans. Intelligence is omniscience, omnipresence, and omnipotence, the infinite understanding ; yea, it is Life, Truth, and Love, — the triune Principle called God.

Ques. Are doctrines and creeds a benefit to man ?

Ans. I subscribed to an orthodox creed in early youth, and strictly adhered to it the majority of my years ; but when I was given up to die I gained a higher sense of Life, a ray from the divine *science* of being, and it healed me. Since then my highest creed is SCIENCE, CHRISTIANITY, and GOD. I learned of this sacred science that God is Truth and Life, and this Truth and Life, understood instead of believed and feared, reveals the “ strait and narrow way that leads to Life,” that heals the sick and casts out error ; that all that really is proceeds from God, and is harmonious and eternal ; that sickness, sin, and death, being inharmonics, originate not with God, and belong not to His government, insomuch as the law of God, understood, destroys them. Jesus furnished this proof.

Ques. What is error ?

Ans. A supposition of pleasure and pain, of intelligence, substance, and Life in matter, and this supposition an error. Again, error is neither Mind nor a faculty of Mind or Soul. Error is a belief, and belief without un-

derstanding is error. Why error is unreal is because it is untrue, — that which seemeth and is not.

Ques. Is there no sin?

Ans. As we have before stated, all that ever was or is or shall be is God, and the idea of God harmonious and eternal. That which He created was “good,” and “He made all that was made.” What reality, then, hath sin, sickness, or death only as beliefs? We learn of science they are error, illusion, to which there is neither reality nor identity, and then dispose of them in the words of our Master, “You were a liar from the beginning, and the truth abode not in you.” We are taught that Christ came to save sinners. But Christ is God, omnipresence and omnipotence. Then how can there be any other power or presence, when God is ever present? Jesus was the name of a man, but this man presented the idea of God, and He was the Life and intelligence of that idea. Jesus was the man, and Christ (God) the Principle of the man. Jesus’ mission was to introduce to an age of creeds, beliefs, and ecclesiastical despotism, the divine principle of Christianity in statement and proof. But to reach this Christianity and prove it unerring science, a better understanding of God is required. Jesus established what he said by demonstration, making what he did of higher importance than what He said. Jesus taught and demonstrated the science of Christianity; he proved the divine Principle that heals the sick and casts out error. Few, however, except his students understood in the least his teachings and their glorious results. Jesus came with Life, Truth, and Love to save sinners, and they were the Principle of his unacknowledged science. The reception Truth met at that period history will repeat. Whatever approaches

the science of Christianity will be scoffed, and its followers scourged by the age in which it first appears; it is a miracle to the age in which it is not understood; and what are termed miracles can be misinterpreted, and generally they are. If evil is as real as good, the coming of Jesus was in vain; for in that case evil must be immortal, despite the hallowed influence of Truth, and Truth spares all that is real or true. If evil is real, it is not temporal, for all that is real proceedeth from God, and is eternal. But evil is illusion, an error: and Truth and error, like light and darkness, cannot dwell together; when one appears the other disappears. "God is too pure to behold iniquity." To Truth there is no error, all is Truth. To Spirit there is no matter, all is Principle and idea.

Ques. What is man?

Ans. Man is not matter, brains, blood, bones, etc. The Scripture informs us that man was "the image and likeness of God," and that "God is Spirit." Now the reflection of Spirit cannot be unlike itself, even matter; therefore man is perfect and spiritual, and because he was once that, he will be understood that again. Error, urged to its final limits, is self-destroyed and ceases to claim soul in body, and life and intelligence in matter. God is the principle of man, and man, the idea of God; hence man is not mortal or material, and all that is material is mortal. To what is termed the five material or personal senses, man appears matter and mind blending, but science reveals man the idea of God, and personal sense but a material belief and error.

Ques. What are body and soul?

Ans. The spiritual body is idea, and God the principle,

substance, life, and intelligence of the idea. But Principle is not in its idea; Soul is not in body, in matter, or man. Soul is God, Spirit, while the expression or the entity of Spirit is man, and man, parted for an instant from Soul, would be nonentity, and *vice versa*. Man is co-eternal and co-existent with God, and they are inseparable in divine science; but the belief of a material body or what is termed mortal man will be destroyed, and this would annihilate man if Soul was in body or matter that is mythical.

Ques. Do not brains think, nerves feel, etc., and is there not intelligence in matter?

Ans. No! Not if God is true, and material man a liar. Pain or pleasure in matter is an error of statement. Man is spiritual, Soul and body are inseparable; man is the idea or image and likeness of Spirit, and cannot misrepresent this Principle by matter, mortality, or sin. Mortal mind is a belief that names itself intelligence or brains, but matter is non-intelligence, and brains cannot think. Nerves are another belief of sensation and life in matter, but matter is without sensation or life. Action is caused by mind, and not matter: Mind constructs all form and produces all results. Harmonious action proceeds from Principle, *alias* Soul; inharmony has no Principle. Error presupposes body cause instead of effect, and man an intelligence or soul separate from God. Man is not God, and God never made man capable of sin. He is not the author of evil. The Scriptures declare "All things were made by Him, and without Him there was nothing made that was made"; and divine Science responds, Amen; therefore let discord, sin, sickness, and death be denied and disappear, on earth as in heaven. As vapors that

pass from before the sun, let evil disappear, and the realities of Being come out. The sun to which man is tributary is Soul, God, that guides him to infinity and freedom, harmony and boundless bliss. Again we repeat, there is no sensation in matter, and what is termed material sense never helped man understand God or Spirit. Spiritual sense alone comprehends and loves Deity; the varied contradictions of metaphysics by the schools change not the truth of being. Physiology, the forbidden fruit "of knowledge," against which Truth warned man, would have Life, *alias* God in matter, and death admitted the master of Life: hence the Scripture concerning this "tree of knowledge," this growth of belief,—"Thou shalt surely die." Physiology insists on the reality and necessity of sickness and death, and theology on the necessity and the existence of sin, despite of God; and these beliefs would make soul and body mortal, for "the soul that sinneth shall die."

Ques. Is it important to understand these explanations to heal the sick?

Ans. It is; metaphysical science is the sure way of exterminating sickness. It exceeds all other systems of healing disease, and will ultimately supersede them all. What is herein written, and much more on the same basis, is embraced in metaphysical science, and you cannot understand it and be ignorant of its most important points, for a moral ignorance, and especially a sin, tells on your demonstration that would not come up to the standard of metaphysical healing. In the nineteenth century I affix for all time the word *Science* to *Christianity*, and *error* to *personal sense*, and call the world to battle on this issue. I know the discovery of this science has ar-

rayed error against me, notwithstanding its Truth heals the sick, for it dishonors the schools; but I also know it honors God, and I shall perform my mission on earth without fear or dissimulation; for to be well done, it must be done unselfishly. Not until it is understood that Christianity is science, will Christianity be based on principle or God, and found unerring. Neither pride, prejudice, bigotry, nor malice can wash away the superstructure reared on the rock of truth, Christ being the chief corner-stone.

Ques. Does metaphysical science include medication, hygiene, mesmerism, or mediumship?

Ans. Not one of those is included in metaphysical science. What are termed laws of matter yield to the law of Mind in metaphysics; drugs and hygiene are opposed to the science, and act against its Principle. Drugs are inert matter, producing results only through faith in them. Mesmerism, manipulation, or mediumship is the right hand of humbug or of crime; they are delusions, or frauds. When we commenced teaching this science, we permitted students to manipulate the head, ignorant that it could do harm or hinder Mind, acting in an opposite direction, viz., spiritually, while the hands were at work and the Mind directing material action. We regret to say it was the malpractice and terrible crimes of a young student that called our attention to this question for the first time, and placed it in a new moral and physical aspect. By thorough examination, we learned that manipulation hinders instead of helps mental healing; it also establishes a mesmeric connection between patient and practitioner, that gives the latter opportunity and power to govern

the thoughts and actions of his patients in any direction he chooses, and with error instead of Truth. Mesmerism injures the patient, and must always prevent a scientific result. The crimes of that student have since reached beyond his patients, and, without manipulating, gone forth on their errands of envy and revenge, to draw others into the vortex of ruin, through a mesmeric influence known only to himself. Mesmerism is a direct appeal from error to error, diametrically opposed to metaphysical science, or the power of Soul over sense and Truth over error. Before we discovered, in 1872, the malpractice aforesaid, our convictions had been that it required the consent of the individual to be affected by mesmerism, and we knew that it was impossible to harm any one with our system of metaphysics, therefore we had given no thought to the subject of a counteracting mental malpractice, and had it to meet unprepared. The power of Truth over error must settle this question, as it has done all others when the reward of their hands shall be given them. We now understand that never another of our students would have gone astray from the strait and narrow path but for the continued mesmeric influences of that one, employed months, and even years, upon certain individuals whom he wished to turn away from Christian science, until at last they yielded to the hidden agent, and thought and did as he directed, and he boasted of his power over them. Future history will reveal him, and his inauguration of a power which, if it be not discovered, is fatal to the health, life, or prosperity of the individual. The solution of Salem witchcraft has come, and its remedy is metaphysics instead of a gibbet. We have discovered this year that the mesmerist aforesaid

makes people sick, and causes them and their doctor to believe that another did it, and they can be helped only in accordance with that belief. This is to render the metaphysical tests difficult, and prevent, if possible, his own detection. He has now carried mesmerism to its maximum of crime.

Ques. Is not materiality the concomitant of spirituality, and personal sense necessary to Soul ?

Ans. If error is necessary to Truth, it is ; but not otherwise. Personal sense says the unimportant appears and afterwards disappears, because of its uselessness or iniquity. If there are ephemeral views of error, Truth closes forever upon them. Then why retard the science of being, or think to thwart the spiritual ultimate of all things, and its coming naturally without a struggle, through better health and better morals, the result of spirituality, and without the supposition that death and a certain amount of sin and pardon are necessary to this end ? Not death, but the understanding of Life, makes man immortal. "The wrath of man shall praise Thee, and the remainder thereof thou *wilt restrain*." The belief of Life in matter, of Soul in body, and God in man, and man starting from dust, from races, or from an egg, is the brief record of error. Christ, the Truth of man, came, fulfilling the only laws of being, which are spiritual : and these laws healed the sick, and made man the image of his Maker. The heathen gods in mythology were as real, and controlled war or laughter as surely as nerves control sensation or muscles strength. Life or intelligence in matter is without foundation or fact, and we have no faith in a falsehood when we learn it is a falsehood. I have found out nerves, and learned that intelligent matter is a myth.

Supposing an accident happens to the eye, another to the ear, and so on until every personal sense is put out: what is man's remedy? To die, and get his senses back again? But this sudden improvement is impossible unless this preparatory school is improved to its utmost. Jesus proved by the prints of the nails that he was the same immediately after death as before it. If death alone can restore sight, sound, and sensation to man, and in Life he has lost those, death is a better friend to man than Life, and no man could be blamed for committing suicide to get back his senses and be a man again. Alas! the blindness of belief that makes matter the condition of man, and mind unable to control its own body. So long as this belief remains, man will be deemed mortal, and at the mercy of accident, chance, and change. Sight, hearing, and all the senses of the Soul are spiritual and cannot be lost, but their only reality and immortality is in Spirit and not matter: if this be not so, man is not the "image of God," and will be annihilated. To make matter, or the five personal senses, the medium through which to understand God, would place man in a shocking purgatory in the interval of his belief between what is termed material and spiritual existence. Life being Spirit, God, this origin and ultimate of man were never attained through death, but the footsteps of Truth before and after what is named death. There is more Christianity in seeing, hearing, etc., spiritually than materially, more science and more God in spiritual sense than in personal sense, where sin is; and to understand this gave sight to the blind, hearing to the deaf, etc., hundreds of years ago, and will do it again.

Ques. You speak of belief: who is it that believes?

Ans. Soul cannot believe, for it understands all that really is ; body cannot believe, for it is matter to belief, and the idea of Truth is reached through science. Immortal Mind cannot believe, for it is Soul, where all is understanding, and there is in reality no mortal mind. There are no believers, and belief is a blindness, without basis or Principle whereby to explain its own phenomena. Mortal belief is not Truth, but error, calling itself a mortal man, sentient and intelligent matter, etc. James said, "Show me thy faith without works, and I will show thee my faith by my works." Nothing but the proof of these sayings can confirm them ; but when you destroy a belief of disease on their basis, you can understand better and will know the benefit of their meaning. Belief in the original Hebrew implied not what we employ it to express : it signified to "understand," to "be firm," etc. What are termed believers are beliefs ; the entity of man's being is not in them.

Ques. Do the five personal senses constitute a man ?

Ans. Personal sense says they do, but science sustains the impossibility of material sense with immortal proof, and names it error ; and recollect error is unreal, the truth of man is his only reality and immortality. Nerves have no more sensation than the fibres of a plant. Mind alone feels, sees, tastes, smells, and hears ; therefore our faculties remain when organization is destroyed, and the worms unfashion material man. If it were possible for the senses to be injured for a moment when Life is understood, Soul would reproduce them in all their perfection. The lowest species of what is termed life in matter gives the better idea of Life ; if a lobster loses his claw, it grows again. If the science of Life was under-

stood it would be learned that the senses of Spirit are not lost, and there are no senses of matter. Material sense is a myth. The strange hypothesis to the contrary is only an educated belief, in infancy not equal to guiding the hand to the mouth or to seek nourishment after the manner of belief, and in old age it fades into more apparent nothingness and final extinction. Personal sense defrauds, lies, cheats, commits adultery, kills, etc., according to belief, to meet some demand of this depraved sense, and can take no cognizance of God ; then how is this sense the means of blessings or of understanding God ? or how can man, " the image of God," be dependent on this sense to reach Him, and ought man to follow the dictates of this depraved guide, and who shall dare say the senses are the medium at one time of learning God, and at another of serving Satan or sin ? The affirmative to these questions would contradict James in his sayings and demonstration that " the same fountain sendeth not forth sweet and bitter water." Personal sense is the only source of evil or error. All is harmony outside of a personal sense of things ; a wrong sense is not right, and is worse than non-sense. Belief would have personal sense a good and a bad sense ; but belief says a man can be intoxicated, in obedience to a call of personal sense, find pleasure in it, and afterwards be a *man* ! But the science of Soul and the grand facts of being are exempt from such error. Will-power is one of the false beliefs of personal sense that commit depredations on harmony. The human will is not a power because it is not a faculty of Soul, and cannot govern man aright. Reason governed by Wisdom should be the motive power in place of headlong, blind, and stubborn will, the

result of appetites and passions. Our scientific statement of mind and body must be understood before God and man are learned aright, and the Principle of immortal man understood in science. If error enters the statement of man, it will be continued in the conclusions of him. Opinions, theories, and doctrines are of no avail to make man harmonious or immortal, for he is this, and ever was. This suppositional existence is not the reality of being. Let this be found out, and reject not the science that reveals it. Our useless knowledge explains man as mind and matter, or, rather, intelligent matter, having sensation, life, etc., and then by fair logic annihilates man at the death of matter. The spiritual evidences of Soul and body destroy the evidences of personal sense with immortal testimony and proof. Sleep and mesmerism explain the mythical nature of personal sense. Sleep reveals it either oblivion, nothingness, or the illusion of dreams; that last infirmity of evil, mesmerism, shows personal sense a belief only, without foundation or fact. The supposition of life in matter is but a sleeping or waking dream, for any supposed sensation of matter is a belief alone: change the belief and the sensation changes, destroy the belief, and the sensation disappears. Material man is a phenomenon of belief, a state of voluntary and involuntary mesmerism, a negative right and positive wrong belief, hiding for a little and only to itself the majesty of man. The belief that matter and Mind are one, that matter is awake at one time and at another sleeps, presenting no appearance of Mind, culminates in another belief, namely, that man dies. Material man, or what is deemed life and intelligence in matter, is but a dream at all times, and not the fact of being. The dream,

or belief, goes on with closed or open eyes ; in sleep it is a loss of memory and consciousness, and awake a dream of pain or of pleasure in matter. But who will admit, not understanding its science, that this dream of personal sense is not man, not a dreamer, but a dream ? To reason right there should be but one issue before the mind, namely, spiritual existence, for there is none other. Life is not united to an opposite mortality. The metaphysical statement of being leads to realities, the conception and possession of harmony, health, and immortality. It begins at once, when understood and adhered to, uplifting the physical and moral standard of mortal man ; it increases longevity, purifies and elevates character, and we know it is correct in statement, it being correct in proof. The ignorant will scoff at this science, — for such has been the case with every scientific discovery, — but it never has hindered the grand result. New thoughts are constantly obtaining the floor. The two opposite theories — that all is matter, else that all is mind — will occupy the ground until one is acknowledged ; and, according to the saying of a great general when planning his campaign, science will “ fight it out on this line.” To mix mind and matter is not only impossible, but an error made known in sin, sickness, and death, and these must eventually yield to harmony and Life. Let us, then, begin this result in science. We are ready to meet the profound thinker on the statement *That all is Mind* ; and if this is divine science, as will be proven, it will at length destroy all human error, whereas the conservative theory that there are two, even matter and Spirit, and they unite on some basis, would forever keep Truth and error at war, as it has done, without a victory on either side.

To personal sense the sun appears to rise and set, and the earth to stand still, but science refutes this belief with opposite evidence, and explains the solar system on another plan. The evidence of personal sense is mutable and mortal; therefore, this so-called sense, and its frail evidences, must finally yield to science and the immortal senses of Soul.

Ques. Please explain sickness, and how it is healed.

Ans. Like a surgeon bandaging the limb and preparing plasters before amputation, we have been getting thought ready for this question, the solution of which brings out the demonstration of metaphysics, proving Mind superior to matter, and able to destroy the ills that flesh is heir to, or rather the beliefs that life is in matter include. The false evidences of personal sense would make sickness real, but not eternal; but if it is one it is the other. Sickness is not in matter, and man is spiritual; he has no material body to suffer. Sickness is a belief and illusion; its only fact a fable that comes not of Truth, God; hence, sickness is a suffering of mortal mind,—matter cannot suffer,—and caused by a belief that is made manifest on the body, whether this belief is cancer, consumption, small-pox, or a broken bone. The image of this belief is reflected on the body, as pain, inflammation, etc. That the body is sick and a material substance seems perfectly real, even as the images of dreams seem real and substance; but metaphysical science reveals the great fact that God is our substance, and sickness and error are seen and felt only as beliefs. That matter endures, suffers, feels, sees, etc., is a self-evident impossibility that shows the fallacy of sense and beliefs. Reason ought to correct the senses; but until the spell of

belief is broken, sin, sickness, and death will seem real, as objects in the dream of sleep seem real. The illusions of the senses have their origin in the belief that Life and intelligence are in matter, while immortal man's eternal harmony has its reality not in body, but Soul. The great difference between these two testimonies of man is that one is the unreal mortal evidence, changing and dying, while the other is real and eternal, bearing the signet of Truth. Man is immortal because of his deathless Principle or Soul, outside of the body, evolving forever the idea man; and Soul cannot be lost because it is Life, and Life is not in man, Principle is not in its idea, and the idea is governed by spiritual and not material law. You cannot learn metaphysics solely from study and accepting our experience and explanations: you must practise what you are taught, enter into the understanding of being through our instructions and your improvement of them, and gain the Spirit of your demonstration. It is recorded that our Master cast out devils (error) and healed the sick, and it should be said of his followers, They are governed by Truth and Love; for God will heal the sick through man when man is controlled by God. Truth casts out error now as it did over eighteen centuries ago. But Jehovah is not understood, and Christian science demonstrated, through a belief or doctrine. If sickness is Truth, or the idea of Truth, you cannot destroy it, and it would be an error to attempt to do so. Then let us classify as Jesus did, who healed the sick with Truth, — that sickness, sin, and death are error, and the Truth of being, understood, destroys them. Hold steadfastly on to God and His idea, that if the belief of sickness or sin could tempt you, no image contrary to His

likeness shall steal into the thought as real. Neither a fear nor a doubt shall shadow your clear sense and calm trust that the recognition of being as it is can destroy any painful sense or belief of that which it is not. Let Science instead of personal sense govern your thesis of the body, and it will supplant error with Truth, mortality with immortality, and discord with harmony understood.

Ques. How can I progress most rapidly in the understanding of metaphysical science ?

Ans. After you have learned the scientific statement of being, to adhere to its Principle and follow its rules, abiding steadfastly in Wisdom, Truth, and Love, remembering you cannot with error destroy error ; and your proof of this will be when you attempt to heal the sick. Metaphysics teaches you that Life is God. Then ask yourself : Am I living the life that is approximating to God ? In the language of Scripture, "Is my life hid with Christ in God ?" If this be so, the harmony of Christian science will come forth brighter and brighter unto the perfect day, and our explanations, requisite to guide you in healing and in "the strait and narrow way" will grow clearer until the truth of all things shall finally appear. Thus will your path grow luminous, and your good works finally prove what the understanding of God brings to man. We never dismiss a student until he understands sufficiently the rules of metaphysical healing to base his demonstration on the Principle that takes him forever onward, that underlies, overlies, and encompasses all true being.

CHAPTER V.

HEALING THE SICK.

ARGUE the patient's case silently at first. Afterwards if you can fix Truth stronger in their thoughts, and your patients are prepared for it, explain the metaphysical facts of disease, but array not the mind against its own interests, casting pearls before swine. If the case is that of a young child or an infant, argue it mainly with the parents, silently and audibly on the strictest rules of Christian science. The metaphysician or Christian scientist knows there is no hereditary disease, that matter cannot transmit intelligence, good or evil to man, and mind can produce no pain in matter, and *vice versa*. Argue there is no disease; it is but the evidence and object of the senses that you have to destroy, not a reality, but a belief that has all the appearance of reality; that the Truth of being is harmony, and discord nothing but a belief; therefore health and harmony are real, sickness and discord unreal; that Life is perpetual, and never changes to death; it is not at the mercy of matter and disease, they cannot destroy it; that sickness, sin, and death are mortal error that Truth destroys; that man is shadow, and God is substance; therefore pain, sickness, and death are not in shadows, nor is the shadow destroyed, because God is its soul and substance that remain. As you argue the case mentally, hold in mind only the per-

fect model; never think of the disease or of matter as real or tangible. If you make these the reality, as some metaphysical quacks are already teaching, you are forming disease with mind faster than *materia medica* is making it with matter, and are the most dangerous doctors of this period. Make it the strong point of your argument that God governs man; he is not governed by material law, and is not suffering from its infringements. Say to the patient mentally, *You are not sick*, and hold your ground with the skill of a lawyer. Argue down the witnesses against your plea, and you will destroy those witnesses, and the disease will disappear. Rely not in the least on the evidences of the senses, but the evidences in metaphysical science of man's harmony and immortality. Here is a phenomenon. We will state it just as we discovered it: if you call not the disease by name, as you argue against it, the body will not respond by recovery more than a person replies whose name is not spoken. This is when you depend upon argument more than the spirit that beareth witness.

Avoid talking disease to the sick; make no unnecessary inquiries relative to their symptoms or supposed diseases; never startle them with a remark discouraging about their recovery; never draw their attention to their symptoms as unfavorable, or give them names for their diseases; never tell them beforehand what you have to contend with in their case, or fix in their thought the expectation that they must be worse before they are better. A cross or complaining nurse should never take charge of the sick. Never conjure up from the dark depths of fear some new discovery, to acquaint your patient with it. Long prayers, in which God is told that

the case is hopeless, and asked to take the patient to himself, are the prayers that do not heal the sick. The condition of mind determines the case, and is improved or injured in proportion to the Truth or error that influences its conclusions. The mental conception and development of disease are not known or understood by the patient; but the doctor should be familiar with the action and effects of mind, or he cannot diagnose a case scientifically.

If the case to be treated is a consumption, begin your argument by taking up the leading points that this disease includes, according to belief, showing it is not inherited, that inflammation, tubercles, hemorrhage, and decomposition are but thoughts, beliefs, mental images before mortal minds, not the immortal Mind; hence they are not the Truth of man, and should be treated as error, put out of mind, and then they will disappear from the body. Man is the offspring of Soul and not body, of God and not man; he is spiritual, not material, and God, Spirit, is not in matter giving life and sensation, or producing disease. The Principle of all being is harmonious, never causing discords, such as sin, sickness, or death. Sickness is a belief, and to understand this destroys the belief and breaks the spell of disease. To the metaphysician sickness is a dream, from which the patient needs to be awakened; it should not appear real to him, and when he makes it unreal to his patient he cures him.

The Truth of being destroying error sometimes causes chemicalization, as when opposites meet, and one must destroy the other to form a higher basis. But this fermentation should be as painless to the body as to a fluid, for matter has no sensation, and mortal mind alone feels and

sees what it names disease. If an aggravation of symptoms appears, relinquish the arguments pressing so hard upon the destruction of disease, until you abate those symptoms by destroying the belief that chemicalization produces pain; and when you destroy the fear and belief of suffering, there can be no pain, and when the fears are destroyed the inflammation will cease. Calm the fear and confusion of chemicalization, or the alterative effects of truth relative to the disease or error, and explain the symptoms and their cause to the patient. Truth is an alterative to the whole system, and will make it every whit whole. The brain is not diseased, for matter cannot be sick, and Mind is immortal; your mortal body is a mortal belief, and if this so-called mind says I have lost my memory, you must contradict it, for no faculty is lost; your body is spiritual and perfect in every part, harmonious in every action; and let this model appear to your thoughts instead of the sick model. Fear is the foundation of all sickness; some image of disease is frightening you, and your mental state you call a physical state, and what you hold in mortal mind is on the body, because that is the substratum of this misnamed mind, and you mentally see it and feel it. All is mind, there is no matter, and you are only seeing and feeling your belief, whether it be cancer, deformities, consumption, or broken bones. Inflammation is a state of fear that quickens or impedes the action of the blood, just as the body runs or stops before the object of its fear. Inflammation never appears where mortal thought does not reach. That is why opiates relieve it, but they calm the fear by stupefaction, instead of reason and Truth. Matter is never inflamed, and never caused inflammation. Unconscious fear pro-

duces it. Note how fear makes the face pallid ; it either retards the circulation or quickens it, causing a flushed cheek. Just so it increases or diminishes the secretions, the breathing, the action of the bowels, and the action of the heart. The muscles that move quick or slow, impelled or palsied by fear, represent the action of the entire organs of the human system, the internal viscera, and brains. To remove the fear you must find the image in thought that is producing it. Whatever disease belief says it is, the arguments to destroy it must be addressed to that supposed disease and to what the belief says caused it, extended to its type, and all the symptoms, naming them distinctly as you address them, mentally to unname and destroy them. Remember that metaphysical logic is based upon Truth, a divine Principle, and governed by the simple rules of Mind that governs all things.

The sick know nothing of the mental process by which they are made sick, and next to nothing of the metaphysical method by which they can be healed. The thought latent in the unconscious substratum of mortal mind produces the conscious thought or condition of the body that you call a material condition. Mortal mind is ignorant of itself of the errors it includes, and their effects upon the body.

Commence your treatment always by allaying fear. Argue mentally to the patient, You have no disease, you are not in danger, you have nothing to fear, and are perfectly well ; then watch the result of that simple science, and you will find it soothes the symptoms of every disease ; and if you never added an argument, but succeeded in destroying his fear without it, you would heal your pa-

tient. However simple the process, the science is abstract, and the results sure if the science is understood ; and the tree is good that produces good fruit, our Master has told us. The great fact that God governs all and wisely, never punishing for aught but sin, is your basis whence to destroy the human fear of sickness. Blot out of mind the belief and image of disease. If your patient has a belief of taking cold, show him that matter cannot take cold, and then rule out of mind the belief of having taken it. If it is grief that makes him suffer, convince him that sorrow is not the master of joy, and discord more natural or real than harmony. If he is an inebriate, or a slave to tobacco, or the servant of sin, endeavor to meet and destroy those errors with the Truth of being ; show him the suffering they bring ; convince him there is no pleasure in them ; awaken him to a new sense of moral courage and power, and strengthen his ability to master evil and to love good.

If it becomes necessary to startle mortal mind to break its dream of suffering, tell your patient he must awaken, and turn his gaze from the evidence of the senses to the facts of Soul and immortal being. Tell him he suffers only as the insane suffer, from a belief, the only difference being that one believes the brain is diseased, and the other that some other portions of the body are diseased, while both are beliefs and different species of insanity. The entire body is mortal mind, and why a bunion produces not as perceptible insanity as congestion of the brain is because it appears on the lower strata of the body, or that portion that mortal mind calls unconscious and incapable of thought ; but reverse this opinion and belief, and it would change the results. If ever

it becomes necessary to startle the mind to remove its fears, afterwards make known your motive, showing the patient it was to facilitate his recovery.

Avoid talking of disease, and request nurse, patient, and friends to desist from such conversation. If the sick ask about their diseases, tell them all that is best for them to know, but assure them they think too much and have heard too much already about disease. Turn their thoughts away from their bodies to higher sources, furnishing them with pleasing, good, and true themes, and their bodies will be nourished, and thrive more from Truth than food, and rest in God more than in sleep. By the arguments of the truth of being and your explanations, but especially through the Spirit, or Truth and Love, that governs you, will you heal the sick. You may call the disease by name when you address it mentally, for the purpose of destroying it; but naming it audibly, you are apt to fix it in the mind. When treating it silently in science, you are unclasping its hold and reducing it to nothingness.

Include the moral as well as the physical belief and error in your efforts to destroy them; cast out devils, error; as you heal, "preach the gospel to all nations"; speak truth to all error; remember that man is the image of God, the reflection of spiritual Substance, and God is our only Life and intelligence. When mortal man arrives at Truth, he will learn that tumors, ulcers, tubercles, inflammation, pain, deformed or broken bones, etc., are not in shadows, and that man dies not. If from any cause there is a sudden relapse, take up that cause mentally and meet the case courageously, knowing there is no reaction in Truth, and if error reacts it is either

from fear or sin. Disease has no intelligence to move itself about, or change from one form into another. Mind produces all action, and if the action proceeds from Truth, immortal Mind, it is harmony; but mortal mind, or error, is a discord of itself, liable to any phase of belief. If a relapse takes place, other minds are affecting your patient's, perhaps, or you may not be bringing out in your life the divine Principle of metaphysics in abiding by its rules. To succeed in healing you must conquer all false beliefs and fears of your own as well as your patient's, and rise daily to higher and holier being.

A moral question may hinder the recovery of the sick; a lurking sin, revenge or malice, perpetuates and creates disease—errors of any kind tend to that. Your only remedy then is to destroy the foe, and leave the field to God, Life, Truth, and Love, remembering all that is harmonious or real is God and His idea.

If the mental malpractitioners or mesmerizers are trying to produce a relapse, and becoming dangerous to your patients, remove this obstacle on the same basis of Truth, destroying error, when the reward of their hands shall be given them; “for whatsoever a man soweth, that shall he also reap.”

Conservatism or dishonesty in the theory or practice of metaphysics, applied to the treatment of disease, would betray a gross ignorance of the whole subject. In science no concessions are made to persons or opinions; we must abide strictly by the rules and Principle of metaphysical science, or we cannot demonstrate it. Disease can neither be treated nor healed metaphysically, if drugs or external applications are employed; and petitioning a

personal God to do your work, or enable you to do it, is not metaphysics, wherein Truth works, and you understand the divine Principle of your demonstration. Animal magnetism, clairvoyance, mediumship or mesmerism, are antagonistic to this science, and would prevent the demonstration thereof. Teaching or practising in the name of metaphysics, but contrary to the above rules, is absolute dishonesty, or quackery of a dangerous sort; and quackery of every kind has always imposed upon the people and done more harm than good. Strict adherence to the Principle and rules of metaphysics has constituted the only success of our students, and entitled them to the high standing they hold in the community.

The malpractitioners on the list of our students have been expelled from the Christian Scientists' Association, and are about one per cent. Those few having departed morally from the rules and Principle of our system have lost its science, and destroyed their own practice by the committal of crimes and trying to destroy the honest success of others. The method of the malpractitioner is mesmerism in ambush, practised with or without manipulation. Unknown to the individuals, they place their minds on them, and through some power, known only to themselves, make them sick, cause them to hate or love as they direct, influence their thoughts, and present motives that govern their actions. Their crimes are most revolting, and although protected at this period from general discovery and just punishment, must ere long be met by divine law, that will overrule the result in the interest of metaphysics, even increasing the demand for this science to afford protection from their secret abuses. Thus God restrains the wrath of man, and it becomes a means of

instruction and warning. Evil is the counterfeit of good and seeks its proportions. The infinite Truth of metaphysics has come to this age in the still small voice, the silent utterings of Mind to mind, that accelerate the action and good effects of Christianity. The opposite error appears to the senses at the same time; and because Truth is limitless, the error tries to be as unbounded; and because Truth is mighty to do good, it claims an equal might in error. But Truth is real, and error unreal. Truth is the mighty, and error the powerless, and divine science comes with increasing demands upon the age to prove this. The greatest evil is but the opposite of the highest good, and both have come nearer to the apprehension of the minds of this period. One will remain, and the other will be self-destroyed through suffering. The silent, subtle method of mesmerism at this period, — robbing, killing, stealing, committing adultery, yea, breaking every precept of the decalogue, — must rebound on itself. They have made others suffer in belief, disease and death they have meted out; but their sins have wrought an inevitable result on their own lives too fearful to contemplate; and this awful error, finding no amelioration in ignorance or help from Truth, will “call upon the rocks to fall upon it and hide it from the wrath of the Lamb.” Truth never protects malice from itself, and the same Truth that destroys the error of ignorance increases the sufferings of wilful sin.

A correct thesis of metaphysics, and its adaptation to heal disease, includes vastly more than one sees at first. The books we have read on this subject leave the grand point unconsummated; the mental power they never crown, and carry it against the physical to the extent of science, even the annihilation of the belief of matter, and

the fact that matter is nothing beyond a belief ; reducing this theory to its scientific statement, and applying the science to healing, and with no other appliance.

We have stated metaphysics, and its application to the treatment of disease, only as we have discovered it, and demonstrated through mind the effects of Truth on the health, longevity, and morals of men. We have found nothing in ancient and modern systems on which to found ours, except the teachings and demonstrations of our great Master and the lives of prophets and apostles. The Bible was our only text-book ; we had no other guide in the strait and narrow way of metaphysics. Whoever says there is more than one method of demonstrating this science, a wrong as well as a right way, has uttered a falsehood, ignorantly or intentionally, and taken himself away from the true conception or possible demonstration of metaphysical healing.

Since the issue of this work, we are in receipt of unnumbered letters, "heaps upon heaps," that are reassuring, heartfelt acknowledgments that the perusal of our book had healed them. All that could be understood of our first and second editions was barely rescued from the abuses of their printers, and, like the homœopathic prescription, a higher attenuation that matter could not destroy.

Mind being the ruling agent and actor, the mortal body is but an effect of mortal mind ; hence the importance to understand the leading fear and governing belief of this so-called mind, to remove the cause of the inflammation, as well as the morbid or exciting action, and what are termed organic or functional difficulties. We see on the body the images of mind, even as in optics we

see the image painted on the retina that becomes visible to the senses. When a physician names an ailment, describes its symptoms and danger, he has committed an unconscious offence against being, happiness, and health, and will make a sure job for himself, if not a fatal one for his patient.

A lady in the city of Lynn was etherized, and died under its effect, although her physicians insisted it was unsafe to perform the surgical operation without it. After the autopsy, her sister testified that the deceased protested against inhaling the ether, and said it would kill her, but, after that, was compelled by her physicians to take it; her hands were held, and she was forced into submission. The case was brought to trial, the evidence found conclusive, and a verdict returned that her death was occasioned, not by the ether, but her fear of inhaling it. Was it a skilful or a scientific surgical operation, to take no heed of the mental condition? as if the woman was matter without mind, and there was but one to consult, and that one was matter. Had those unscientific surgeons understood metaphysics, they would not have risked her state of mind, and would have allayed her fear, or performed the operation without ether. Such ignorance, yea, cruelty, should arouse thought upon these subjects. Diplomas confer no more rightful claims to kill or torture people than the assassin's steel; and the sequel proved that the lady died from fear, even the action of mortal mind on the body, and not the disease or the operation. Give the sick credit for knowing more than their doctor, sometimes; and always support their trust in the power that mind has to sustain its own body. Never tell them they have more courage than strength,

but rather that their strength is in proportion to their courage; and if you make them understand this great truism, there will be no reaction from exertion or animated states. Instruct the sick they are not involuntary victims to disease, that they can resist disease, and ward it off, as directly as a temptation to sin, if only they know how to do it. This fact of metaphysics should be explained to the sick when the mind is in a fit mood to receive it, and will not array itself against it, but become receptive of the new idea. It reassures the depressed mind, and will impart a healthy stimulus to the body, regulating the system, increasing or diminishing the action, as the case may require, far better than an alterative or a tonic in drugs. Mind is the native stimulus of the body; and mortal belief, taken at its best, is not promotive of health and happiness. But surcharge it with the exploding gases of fear and the weakness of defeat, and what can you expect in the case but some sudden detonation, metastasis, or sinking into the belief of death? Tell the sick, if they only knew their mental power over every action and condition of the body, they would meet sickness fearlessly.

“Agree with thine adversary quickly, while thou art in the way with him.” Suffer not a belief of sin or sickness to grow upon the thought; dismiss it with the abiding sense of its illegitimate claims, knowing that God is not more the author of sickness than of sin, and both are from the opposite source of Truth, and you have no law of God to support the necessity or truth of either; but you have divine authority for conquering the belief of disease, and if the belief is destroyed, the disease will disappear. Expose the error that would impose penalties

for transgressing a supposed law of health, a law without divine authority, and the human sanction is its only power. Instead of a blind or calm submission to the incipient stage or any advanced stage of disease, rise in rebellion against the error of admitting disease as a necessity, and banish all thoughts of entertaining it, permitting not a single fear that you cannot rule out the intruder through Mind, and prevent its development on the body. No law can hinder this result: it is wrong for us to suffer for aught but sin, and God will sustain us in destroying all other sufferings. Justice is the moral signification of law, and injustice should declare the absence of law.

Because the mind is kept constantly active, must it pay the penalty of softened brains? Who can say when mind is overwrought? When we meet our own limits of mental capacity, we conclude we have carried intellectual labor sufficiently far; but when we remember that mind is ever active, and cannot wear out or trespass upon the physical energies unless we say and believe that it does, we are rested in God, Truth, and refreshed by the utterances of immortality, opposed to mortality or the false evidence of a belief. Shall our teachers die early for having performed faithfully their tasks? Shall our printers and authors have the shortest span of existence for occupying the most important posts, and performing the most living functions of society? Shall that man pay the severest penalty who does the most good? If we bear in mind the facts of existence instead of reading disquisitions on disease, the barbarities of being that suppose death comes to us in obedience to God's law, that punishes us for doing good, we shall not suffer from any labor of love

but grow stronger for it. A law of mind and not matter must cause whatever results ensue.

When we infringe a supposed law we say there is danger, and this fear causes the danger and decides the physical results. We shall never suffer from a broken law except it be a moral or spiritual demand. The laws of beliefs are destroyed by the understanding that man cannot legislate on times and periods, and types of disease to kill man, and God is not the author of sickness. Therefore let us dismiss sickness as an outlaw, and abide by the rules of perpetual harmony that are God's law. We have a moral right to commute an unjust sentence, for that cannot be passed by divine authority. Every instance of a supposed law of matter or the body governing man is rendered null and void by the law of God; and if you submit to such unjust decrees, it is in ignorance of your God-given rights and through the bias of education, the same as all slavery is enforced. Never suffer the belief that you are sick, or that some disease is developing in the system, to plead in behalf of sickness, and your educated views on those subjects, sooner than you would permit a temptation to sin to urge itself upon your acceptance on the grounds that sin has its necessities.

When the first symptoms of disease appear, dispute the evidences of the senses with the better testimony of divine science and harmonious being; let justice stop the false process of your belief, that you name the law producing sickness, and you will not be cast into prison, fettered and laid away helpless until you pay the last farthing, the last penalty your belief demands.

When the body is supposed to say, I am sick, never join issue or plead guilty, but meet that intimation with a pro-

test. Contradict mentally every supposed complaint from the body, and hold your ground in disputing it until it yields to your side of the question. If sin is not the foundation of your sickness, you will master it by the mental authority you hold over it. But remember sin brings death, and you cannot cure a bodily ailment when a broken moral law has produced it, unless you repent and forsake that sin, and adjust the balance in science. Take antagonistic grounds to all opposed to the health and harmony of mind and body.

When you say "I am sick," you plead guilty, and thine adversary will deliver thee to the judge, and the judge, which is mind, has already sentenced you. Disease has no intelligence to declare itself something and announce its own name. You sentence yourself, else your doctor, friends, medical books, and mortal mind in general do it. Therefore conclude to make your own terms with sickness, and be just to yourself. Meet every adverse circumstance as its master, and watch mind instead of your body, that nothing unfit to be developed shall come from that universal cause. Think less of what is termed material conditions and more of the spiritual and moral.

Doctors examine the pulse, tongue, lungs, etc., to learn the condition of matter; when the fact remains that all is mind, and this body, misnamed matter, is but the lower substratum of mortal mind, that responds to its higher mandate. Nothing is more disheartening than to conclude there is an opposite power to God, good, that He endows; yet this power is opposed to Him, and to health, harmony, and immortality. Giving all precedence to discord, a large majority of doctors depress the energies of mind, which are the only recuperative powers.

To know we can do the good we desire, stimulates the system to act in the direction that mind points out. To admit the belief that a single condition of the body is beyond the control of Mind, disarms the man and empowers matter, thus preventing his helping himself in sickness. The result of this follows as directly to discourage the man who is struggling with adversity, and tell him to submit to every misfortune, and not to overcome difficulties, but let them overcome him; assuring him that all misfortunes and evil are laws of God, against which he should not contend with mind; and unless he can meet them with matter, a drug or a bullet, he has no divine permission to fight, or conquer them.

We should remember that Life is God, and God is omnipotent. Not understanding metaphysical science, the sick have little faith in it until they feel its beneficial effects, showing you their faith is not what heals them. Recollect it is not the body, but mortal mind, that says food is undigested, that the gastric juices, the nervous tissues, and mucous membrane are diseased. The body has not informed you. This mental testimony can only be destroyed by the opposite testimony and its better results. Our speculative theories on health admit that food sustains the life of man, and then discuss the certainty that food can kill a man. This false reasoning Jesus rebuked in those metaphors of the fount and its stream, the tree and its fruit, and a kingdom divided against itself that cannot stand. If God instituted a law of hygiene that food shall support the life of man, He has not annulled that law by another opposite one, that food shall kill man. The materialists contradict their

own statements. The belief that pain and pleasure, good and evil, God and devil, fraternize at every point is a hoary mistake, that begins to totter and must fall under the battle-axe of metaphysics.

A case of convulsions produced by indigestion came under our observation; they said she had chronic liver complaint, and was then suffering from obstruction and bilious colic. We cured her in a few minutes. She had said, "I must vomit my food or die," and immediately afterwards said, "My food is all gone, and I should like something to eat." Contending persistently against error and disease, you destroy them with Truth; and if mortal mind can remove disease, it proves, on the homœopathic basis, that this mind can produce it. The sick are arguing for instead of against their sufferings, admitting their reality, etc., whereas they should argue against them, and form their plea the opposite of the testimony of the senses and disease, to break it down and give support to the evidence of man's immortality and eternal harmony. For the arguments of metaphysical science to refute the false testimony of material sense is no difficult task, in view of its falsity, and only becomes arduous on account of the tenacity of belief, the force of education, and the overwhelming weight of opinions that the body is matter and suffers, as if matter *had* sensation. Ignorant of the fact that the mental belief produces the symptoms, the medical doctor establishes the disease in mind and with mind; then addresses himself to destroying it in matter and with matter. That mortal mind embraces the suffering is proven when we remove it by addressing this mind and giving no heed to the body.

The depraved appetites for alcoholic drinks, tobacco,

tea, coffee, opium, etc., are destroyed only by the mastery that mind obtains over the body. This normal control is gained through moral strength, the rational understanding. There is no enjoyment in getting drunk or becoming a fool and an object of loathing; but there is a very sharp remembrance of it, a suffering inconceivable to a man's self-respect. Puffing the obnoxious fumes of tobacco, or chewing a leaf native to nothing but a loathsome worm, is brief evidence of insanity, and ought to subject the individual to healthy discipline in some school of reform. Man's debasing enslavement to the most relentless of masters—his own passions, appetites, and malice—is conquered only by a mighty struggle to destroy those poisons of mortal mind, and every hour of delay makes the struggle more hopeless, and if he is not victorious they crush out all happiness, health, and manhood. Here metaphysics is the sovereign panacea that gives to the weakness of mortal mind strength from the immortal and omnipotent Mind, lifting it above itself into purer desires, moral power, and good-will to man.

The homœopathic remedies, without a particle of medicine, are known to relieve the symptoms of disease. But what wrought the cure? It was the belief and faith of mortal mind that changed its own self-inflicted sufferings and produced the effect on its body. Destroy the belief of pleasure in intoxication, and the desire for strong drink is gone; the appetite obtains in mind instead of matter. The pains of sense are less harmful than its pleasures. The belief that matter suffers causes mortal mind to retreat from its substratum, the body, to its higher form, the brain, and thence to divine sources outside of itself. What we term chemicalization, from

metaphysical teaching or healing, is when immortal Truth is destroying the belief of mortal error. This action seems to the senses to bring sin and sickness to the surface, like a fermenting fluid, to pass off in aggravation of symptoms and seeming disease latent in mortal mind. Patients unfamiliar with the cause of this stir, and the favorable omen, may grow alarmed. If such is the case, explain to them this action in science. As when an acid and alkali meet and ferment, to bring out a third property, the mental and moral fermentation changes the material base, and gives more spirituality to mortal sense, causing it to lean less on the material evidences of disease or suffering; and thus science, the alchemy of Spirit, God, neutralizes the disease. To know that brains cannot kill a man, or affect the functions of the mind, would prevent their being diseased, except for a moral offence which in itself is the worst belief of disease. The metaphysician should never entertain a doubt of his patient's recovery. Life is the reality to him, and death the unreal; health and harmony are the facts of being, sickness and discord the fables. He should never hold in mind the images of disease, or think of it, only when he is disputing its reality and effacing all its forms and types to himself and his patients. It is mental quackery, to make a reality of disease, and hold it as something seen and felt, and then think to give it the lie. It is no less error for you in belief to see a tumor, a cancer, or decayed lungs, etc., mentally as you argue against their reality, than for your patient to feel them physically in belief. Such practice fastens disease on the patient, and it will appear in some other form more alarming.

Relieve the patient's mind of the depressing thought

that he has transgressed a natural law, and must of necessity pay the penalty. Reassure him with the law of love that God never punishes man for doing right, for honest labor or deeds of kindness, for exposures to fatigue, cold, heat, contagions, etc. And if he incurs the penalty of law, it is but a law of mortal mind, and not an enactment of wisdom, and he should enter his protest against this supposed law, to help annul it in belief. By this action of mind and its results upon the body, he will prove to himself in small beginnings the grand facts of metaphysics. If you have been exposed to a draft of air in a state of perspiration, and it is followed by chills, dry cough, catarrh, influenza, congestive symptoms of the lungs, or symptoms of inflammatory rheumatism, etc., your remedy is safe and sure in metaphysics. If you are a metaphysician, those bad symptoms will not ensue from the like exposure, but if you believe in a law of matter, and its fatal effects when transgressed, you are not fit to conduct your own case, and should employ a metaphysician to destroy the bad effects of this belief; and when the fear subsides, and the conviction that you may or must be sick on account of some broken law has fled, never rheumatism, consumption, or any other disease will result from that exposure. This is an established fact in science, that all the evidence before the senses can never overrule. Sickness, sin, and death must at length submit to the rights of intelligence, when the power of mind over the entire functions and organs of the human system will be acknowledged.

It is proverbial that Florence Nightingale, and other philanthropists engaged in humane labors, have endured without sinking fatigues and exposures that people

less self-sustained could not have done safely. The cause of this is the support they derive from divine law that rises above the human. The spiritual demand, that walks over the material, affords energy and endurance that surpasses all other aid or support, and prevents the penalty that our beliefs would attach to our best deeds. Let us remember the eternal law of right exempts man from all penalties but those due to wrong, while it cannot annul the law that sin punishes itself.

If there is any mystery in metaphysical healing it is the mystery of godliness to the ungodly, an ignorance of the law of the eternal and unerring Mind. The chemical changes that go on in mortal mind reconstruct the body and promote regeneration. We must have faith, as a grain of mustard, in all the sayings of our Master, even if they are not included in the decalogue and not understood generally by our moral instructors. Jesus said, "He that believeth in me shall never see death"; that statement was not confined alone to a spiritual sense of Life, it included both the spiritual and phenomenal facts. For mortal mind must part with error until it puts off the old man with his deeds, and immortality is brought to light. The body will improve on the self-same Truth that improves the mind. If we are Christians in thought and deed on all moral questions, but mistake the physical facts that Christianity includes, we shall be more liable to sickness than the indifferent sinner, being more alive to the fear of doing wrong. If we are never to overcome death, why does the Scripture say, "The last enemy that shall be destroyed is death"? The entire tenor of the Word shows that, in proportion as we overcome sin, shall we obtain the victory over death. The difficulty lies in our

ignorance of what is sin. I account it sin and idolatry to have more faith in drugs, dietetics, air, exercise, bathing, etc., than I have in God, in Truth, and in Love, to keep the body harmonious, and make man undying. The immortal Mind, that governs all that really is, must be acknowledged in this government.

The great fact spiritually must be brought out, namely, that man is immortal. We must begin this work by the more simple demonstrations, and the sooner we begin it the better; but it never can be done until we yield the belief that man dies. When walking, we follow our gaze, we look before we step, and beyond that step, if we are wise; and I find it less wearisome to have the high goal before my thoughts than it is to reckon my bleeding footsteps in reaching it. If the destiny is desirable, it speeds our footsteps and makes us young instead of old, and rested instead of tired thinking of it. If the belief we must die were obliterated, and the understanding that we live on without death were obtained, it would be a tree of life, known by its fruits. We should renew our energies and endeavors, and see the folly of hypocrisy, when we learned the necessity of working out our own salvation. When we learn that sickness cannot kill us, and we are not saved from sin or sickness by death, it will quicken us, master our fears of death, and ultimate in destroying sickness, sin, and death. To relinquish all faith in or fear of death would raise the standard of health and morals far beyond the present period, and enable us to hold the standard that Christianity must hold, and with faith unflinching in Life eternal. Sin brought death, and death will disappear with sin. Man cannot die, and it is sacrilege to believe that he can. The body cannot die, for it has no life

of its own. The beliefs of death, sickness, and sin are all that can be destroyed. I have healed hopeless disease and raised the dying to life and health, trusting in God, good, as my only Life. It is a sin to say or believe there is aught that can master God, omnipotent and eternal Life, and this divine life must begin to be brought out here by the understanding there is no death, as well as in sanctification and other graces of the Spirit. Our faith should lengthen its confines and strengthen its basis, resting on Spirit instead of matter. When mortal mind yields its belief in death, it will advance more rapidly towards God, good, Truth, and Love. The belief in sickness and death shuts out Life, God, and heaven from our experiences, as directly as the belief in sin. When will mortals wake to this great fact in metaphysical science? "So when this corruptible has put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory." The sting of death is sin, and the strength of sin is the law,—the law of mortal belief at war with the immortal facts of Life,—the spiritual law that says to the grave, Where is thy victory? What if the lungs are ulcerated? God is more to a man than lungs; and the less matter we have the better, and the more immortality we possess. Spirit reconstructs a better body, when it has mastered our fears of matter in the strength of God. Every test of our faith in God makes us stronger, and the more impossible we think the condition of matter that we overcome with Spirit, the stronger is our faith and the purer our love. The apostle says, "There is no fear in Love, perfect Love casteth out fear; he that feareth is not made perfect

in Love." If the lungs are decayed or disappearing, it is but one of the beliefs of mortal mind destroying itself; and mortal man will be less mortal when he learns that lungs never sustained life, and can never destroy it, that God is his Life; and when this is understood, man will be more God-like. No condition of matter can prevent Truth from healing the sick, and destroying error when you have more faith in Truth than you have in error, more faith in Spirit than in matter, more faith in God than in what the doctor and parson think or say. Change your beliefs of matter by your understanding of Life, God, and it will form your lungs anew, and you will never fear them again, but you will fear to offend God by believing that lungs or any other portion of the body can destroy life. The evidences and harmonious phenomena of immortal man will become more apparent as the mortal trusts are giving up and the immortal facts of being are appearing. What we have stated we have proved in our own recovery, and the recovery of many others, upon this metaphysical basis.

For the benefit of our reader, we will quote a sentence from Dr. Benjamin Rush, professor of the practice of medicine in the University at Pennsylvania: —

"It is impossible to calculate the mischief which Hippocrates has done by first marking Nature with his name, and afterward letting her loose upon sick people."

Dr. Benjamin Waterhouse, professor in Harvard University says, "I am sick of learned quackery."

Dr. James Johnson, surgeon-extraordinary to the king, says: —

"I declare my conscientious opinion, founded on long observation and reflection, that if there was not a single phy-

sician, surgeon, apothecary, man-midwife, chemist, druggist, or drug, on the face of the earth, there would be less sickness and less mortality."

Dr. Mason Good, a learned professor in London, said : —

"The effects of medicine on the human system are in the highest degree uncertain, except, indeed, that they have already destroyed more lives than war, pestilence, and famine combined."

We are indebted to the faithful sketches and apt remonstrance of R. R. Noyes, M. D., in his history of medicine, where he says : —

"A drug or substance can never be called a healer of disease; there is no reason, justice, or necessity in the use of drugs in diseases. I believe that this profession, this art, this misnamed knowledge of medicine, is none other than a practice of fundamentally fallacious principles, impotent of good, morally wrong, and bodily hurtful."

My experience with *materia medica* has proved it the baseless fabric of a dream, its theory pernicious, and the way out of it the only interesting passage it contains.

We should speak to disease as one having authority over it, having Soul to master the false evidences of the senses, and assert its claims over mortality. The same method that destroys sin is applicable to sickness, for the same invaluable principle cures them both; and when Christianity overcomes *materia medica*, and supplants faith in drugs with faith in God, sickness will disappear. Again sin will yield to science when, in place of creeds and professions, we learn the divine Principle of being that demands demonstration to prove it and the good it does. Life is the law of Soul, and Soul is never without

its body or representative; therefore body can no more die than Soul, and both are immortal. If we believe we die, we must unbelieve it the next moment, until we learn at length there is no death to Truth and no truth to death. If it be a fact that man lives, this truth can never change to its opposite, which must be a lie, and death become the truth. Explain to the sick the power that mind is exercising over their bodies; give them a basis that is understood to battle their fears and to erase the images of disease from their minds. The Scriptures plainly declare the baneful influence of mortal mind on the body. Even our Master felt it, and in certain vicinities did not many mighty works there because of their unbelief in Truth. The contest for the recovery of the sick goes on between minds and not bodies, and the victory will be decided for the doctor only as he subdues the beliefs of disease through whatever method he adopts, whether it be faith in drugs, hygiene, prayer, or the minor methods of treating disease. There are but two modes of practice, and both are carried out through mind; one is quackery and the other science. To heal the sick we must be familiar with the scientific statement of being, namely, there is no Life, substance, or intelligence in matter, all is mind, there is no matter. Mind is immortal; therefore, its embodiment is immortal, and this embodiment is mind, and no more matter in the waking hours than when it acts, walks, sees, feels, hears, enjoys, or suffers in the dream of sleep. Remember there is no mortal mind wherewith to make a mortal body out of the beliefs of death, sickness, and sin. There is but one, the unerring and immortal, and this one contains no mortal views; therefore sin, sickness, and death are

unknown in Truth, God, whereas all that is real, good, or eternal, this immortal Mind includes. We have only to turn from the mortal sense of things, the lie of belief, to the Truth of immortal Mind to be made whole. But we cannot believe in the reality of both Truth and error, and succeed with either in science or Christianity. Error is not self-sustaining. Its false supports fail one after another, as in the history of medicine and individual experience, where a drug loses its supposed power and can do no more for the patient, and hygiene loses its efficacy, and all quackery fails to support the credulity of the sick, and they stop recovering. These lessons are useful; they show us we are God-driven, spiritually impelled; they change our basis from sense to Soul, from matter to Spirit, and from error to Truth, naturally and gently.

The Bible contains all our metaphysical recipes for healing, and this is one of them: "Agree with thine adversary quickly, while thou art in the way with him, lest at any time he deliver thee to the judge and the judge deliver thee to the officer, and thou be cast into prison; verily I say unto you, thou shalt not come out thence till thou hast paid the uttermost farthing." As we have said before, sin and sickness are healed on the same Principle, for metaphysics has but one God, one Principle, and this one equal to every necessity and emergency, offering a full salvation from sin, sickness, and death. Apply the afore-said scriptural rule to healing, and with the approaching symptoms of chronic or acute forms of disease, whether cancer, consumption, or small-pox, agree quickly with thine adversary. Treat the incipient stage of disease with all the power and eloquence that mind would summon in a senate to defeat the passage of an inhuman law.

Rise, in the conscious strength of Truth, to master the plea of matter, or mortal mind, pitted against the supremacy of Spirit, to blot out the images of mortal thought, and its beliefs of sickness as well as sin, that when thine adversary, which is the belief in the disease, would deliver thee to the judgment of Truth, it may say to thee, "Well done!" You have fought the good fight on this question. You have said to sickness, Thou art a lie; for any supposed information coming from the body or inert matter, as intelligent, is an illusion of mortal mind, one of its dreams, and it shall take back the lie. Argue silently, There is no such thing as consumption, cancer, or small-pox, for all is mind; and there are no tubercles, pustules, or scirrhus affections in immortal Mind; and there is but one Mind, for God and His ideas are the only realities of being. Realize that the evidences of the senses are not to be accepted in the case of sickness any more than sin. St. John testified in Christian science of but one Mind, and this the author of all that is real, and he destroyed disease with his testimony, instead of building it up, and retained his body from out the boiling oil on this divine basis of being. But the idolators, who believed in more than one Mind, and had "gods many," thought they could kill the body with matter, independent of what mind said about it, and found their mistake. No person is healed in sin any more than he is saved in sin; he must be better morally as well as physically to be healed. Lust, hatred, and malice make a man incurably sick, where medicine nor mind can help him, except they make him better morally, and so deliver him from his destroyers. Body and mind are one. The heat of hatred, the inflaming brutal propensities, and the indulgence of

evil motives and aims will make a man who is above the very lowest types of manhood a hopeless sufferer, and consume the body with its own fires.

“Agree with thine adversary quickly,” master the propensities, hold hatred in abeyance to love, conquer revenge with charity, and deceit and lies with honesty, that is the best policy. Choke these errors in their early stages, if you would not cherish so many conspirators against health, happiness, and success. At length they deliver thee to the judge, the decisions of Truth against error, and the judge will deliver thee to the officer, justice, and it will be executed upon mind and body, for both will be manacled until the uttermost farthing is paid, until you have balanced your account with suffering. Whatsoever a man soweth, that shall he also reap, and the measure he has meted shall be measured to him again, pressed down, full, and running over. This is sin’s necessity, to destroy itself, and yield to the government of God, wherein is no knowledge of sin.

Unremitting toil, deprivations, exposures, and every circumstance that is without sin, has its remedy without suffering. Whatever is your duty to do can be done without hurting you. If you sprain the muscles or wound the flesh, and hatred has not caused it, your remedy is at hand; mind decides the question whether or not it shall be discolored, painful, swollen, and inflamed.

Be more fixed in your understanding that mind governs the body, than your foolish fears that matter governs itself, and can ache and swell and be inflamed from a law of its own, when it is self-evident that matter has no pain or inflammation; and your body is as material as the trunk of a tree that you gash, or the electric wire, and

would suffer no more from tension or wounds were it not for what mortal mind says. If you believe in inflamed and weak nerves, you are liable to an attack from that source, and will say it is neuralgia, instead of your belief, that occasioned it. If you believe consumption is hereditary in your family, or induced by severe colds, etc., you are liable to the development of that belief, in the form of what is termed pulmonary disease. If you believe a climate or atmosphere is unhealthy for you, it will result thus, and your fears will master you, whatever direction they take. Now reverse the case, and stand porter at the door of your thoughts, admitting only such conclusions as you wish brought out in results on your body, and you can govern it harmoniously. When the circumstance is present that you say, according to hygiene, induces disease, whether it be air, exercise, heredity, contagion, or accident, perform your office as porter, and shut out these unwelcome guests; exercise the mind's authority over the body, and protest against their entering your castle, and you can keep them out; nothing can affect your body to the issues of pain or pleasure, unless the mind says it or fears it, and like a frightened porter forsakes his watch and admits the intruder through fear, concluding he is not strong enough to guard the entrance. But this conclusion is false, for the body is mind, and subject to its control. It seems self-acting matter only because mortal mind is ignorant of itself and its own action and the results upon the body, ignorant that the predisposing, remote, and exciting cause of all disease, bad effects from climate, accidents, etc., is a law of mortal belief, — a law of mortal mind instead of matter; and in proportion as this law is walked over and de-

stroyed in mind will the body be free from its penalties. The only physician I would venture to employ would be a skilful metaphysician or a doctor of physic so advanced that he is disgusted with its "science of guessing," and self-poised in truth.

When treating the sick, make your mental plea in behalf of the reality of harmony, the nothingness of discord, the fact of health, and the fable of disease, as the Truth of being in contradistinction to the error of life, substance, or intelligence in matter, and plead with an honest conviction of its truth, and a clear perception of its science, and the unchanging, unerring, and certain effects of science. Then, if your morals are half equal to the virtue of your plea, you will heal the sick. Explain to your patient, audibly as he can bear it, the utter control that mind holds over the body; show him how it induces disease by certain thoughts, and how it can remedy it by opposite ones; give him a foundation in the understanding to lean upon, and support him against the baneful effects of his own beliefs; show him that the conquest over sickness as well as sin depends on mind mastering itself and thus destroying the effects of error on the body.

To conclude quickly on the treatment of error, whether it be manifested in forms of sickness, sin, or death, is the first step towards destroying it, and to treat it through mind was the rule our Master practised. He never recommended obedience to laws of nature, if by that is understood laws of matter, or drugging to heal the sick; and if there is a law of Mind applied to healing, that law belongs to God, and should be heeded and practised in the way our Master taught, namely, through mind instead of mat-

ter. Disease has no intelligence of its own, and something besides the disease, or what you name that, governs it. You sentence yourself to suffer unwittingly ; therefore to know how you do that enables you to commute that sentence and "agree with thine adversary quickly," to meet every circumstance as its master, and watch your belief instead of your body. Think less of laws material, and you will learn sooner the dominion that God gives man over all things. We must understand our way out of our beliefs and difficulties, or we shall never believe that we ~~are~~ ^{are} out, and the harmony and immortality of man are never reached without understanding this. Fear and its effects on the body are involuntary. The fear of disease and love of sin are the foundations of man's enslavement to them. Error is a coward before Truth, and death is but another phase of the dream that life is structural, even when we hold forever the consciousness of existence, and have sooner or later the errors of sense to master through science.

Because mortal mind acts unconsciously as well as consciously, the sick say, How can mind have caused the disease that I never thought of, and knew nothing of until it appeared on my body ? We have answered this question in our explanation of disease originating in the unconscious mortal mind, or the body that this mind names matter. This mortal blindness and its sharp consequences show our need of metaphysics : we should study mind if we would reach the understanding of Soul and destroy the errors of sense.

To prevent or cure scrofula and what is termed hereditary disease, you must destroy the belief in disease and the fear of its transmission. This task becomes easy

as you understand that all disease is a belief and has no character or type, except what mortal mind gives it. Eradicate the image of disease in mind before it has taken tangible shape to be seen on the body. Unconscious mind called matter cannot dictate terms to conscious mind or say, "I am sick." The belief that the unconscious substratum of mortal mind, termed the body, or matter, suffers and reports disease independent of conscious mind, is the error that prevents mortal mind governing its own body understandingly, and knowing how to do it with better results. Nothing can interfere with the harmony of being or stop the existence of man. He is the same after as before a bone was broken or a head chopped off; for man is perfect and immortal, and the mortal and imperfect, that we call man, is but a poor counterfeit to be laid aside for the pure coin. But this mortal is put away, and the reality of being attained, no faster than we realize that such is not man, and look for a higher model of ourself. Accidents are unknown to God, immortal Mind, and we must leave the mortal basis of belief, and unite with the one Mind to change chance to direction and bring out harmony understood.

The Scriptures tell us that "whosoever shall deny me before men, him will I also deny before the Father." This refers to the Principle of man or Truth of being, showing that a denial, or a just acknowledgment of Truth, and what it has done for us, effectually hinders or helps the results. If pride, superstition, or envy prevents the honest expression or admission of the benefits received, it is a barrier to the recovery of the sick and the success of a student. To cast aside moral honesty for the mistaken policy of dishonesty betrays an ignorance of metaphysics

that unfits the student to heal or to teach ; and if he babbles our rules like a parrot, he has not understood them, gained nothing of his own, and will not always be able to stand on another's wisdom and experience.

Until the age advancing admits the efficacy and supremacy of Mind, it is better to leave the adjustment of broken bones and dislocations to a surgeon, while you are reconstructing mentally and preventing inflammation or protracted confinement. Metaphysical science is the most skilful surgeon, but mental surgery is the highest branch of this science, and will be understood and demonstrated the last.

The time approaches when mortal mind will let go of its personal, structural, and material basis sufficiently for the immortal Mind and its formations to be apprehended, and no material thought will interfere with the spiritual fact that man is idea instead of material substance and all form indestructible and eternal. Then will it be found that mind constructs the body, and with its own materials instead of matter ; hence no broken bones or dislocations can occur. We say that accidents, injuries, disease, etc., kill man ; but that is not true, for the life of the body is Mind. The body manifests only what mind admits, whether it be a broken bone, disease, or theft.

Fevers are fears of various types. The quickened pulse, coated tongue, febrile heat, dry skin, pain in head and limbs, are the result of mortal mind depicting upon the body the image it holds in unconscious mind, that is frightening conscious thought. This fever-picture has been drawn by millions of mortals, and depicted on the body through the transfer of thoughts from one mortal mind to another, until it rests on some individual mind

and becomes a belief of disease, an error that finally destroys itself. Truth is the victor over sickness and sin, that fall by their own weight. Truth is the rock of ages, and "he upon whom this rock shall fall, it shall grind him to powder."

To prevent a fever, or to cure it, you must find the type, get the name, and commence your mental plea against the physical. Argue with the patient, mentally, that he has no fever, and conform the argument to the evidence. If the body is matter it cannot have a fever or suffer, and if it is mind, or governed by mind, it will manifest only what mind says on the subject. Hence, the remedy is to destroy the patient's belief in a fever, by arguing the opposite facts of harmonious being, and portraying man in health instead of sickness, and the impossibility for matter to suffer, to feel pain or heat, to be thirsty or sick. Then say to mortal mind you have no fear of a fever, and need not submit to or feel what you do not desire. You are the master of sense, and can conquer sickness, the same as sin, if only you believe this and will exercise your authority and take possession of your own body, and govern it in what it feels as well as in what it does. Rise in the strength of your God-being to resist all that is unlike Him; for He has made man capable of doing this, and nothing can destroy this ability and power divinely bestowed. If you plead the case in science and for Truth, according to the above, and vary the arguments to meet the peculiar or general symptoms of whatever disease you treat, thoroughly persuaded in your own mind that sickness is a belief and error, and Truth its antidote, and what you utter are the facts of being, you will win the case, and prove yourself an able

counsel. It must be clear to you that sickness, not more than sin, can be the truth or reality of man created by God, and there is no other man. This dream of sickness, sin, and death must be broken; and one disease is as readily destroyed through mind as another, when you stop the dream of its being a reality and something to fear. It is easier, and far more congenial, to cure a case of the most malignant disease than a case of sin. We have raised up the dying, because they were willing and glad to be healed, with far less effort, and in comparatively a moment of time, while we were struggling long, and perhaps in vain, to lift a student above a chronic sin.

The sick recover more rapidly under metaphysical treatment than the sinner, and healing is an easier task than teaching, if the latter is performed faithfully and honestly. But healing the sick and reforming the sinner, in science, is one and the same thing; both have the same method, and are inseparable in metaphysics. The sick should never deny their improvement, or impute it to some material cause, when treated metaphysically; for believing matter causation has helped make them sick, and they must turn their attention to the cause in mortal mind, and realize all they can, without a course of instruction, that their beliefs in sickness and material causes, and their fears of both, have induced the condition of which they complain.

The matter-physician, examining bodily symptoms, and doctoring the case according to his diagnosis, and telling the patient he has a fever, could produce that result if it was not already determined. He has "agreed with his adversary quickly," but upon different terms than the metaphysician, — he has agreed with the disease.

Jesus, wiser than his persecutors, said, "If I by Beelzebub cast out devils, by whom do your children cast them out?" He introduced this comparison because the people acknowledged the prophets and the prophets acknowledged him. Again, our Master said, "How can one enter into a strong man's house and spoil his goods, except he first bind the strong man, and then he will spoil his goods." In other words, how can I heal the body, without beginning in mind, that controls it? The disease that is destroyed in mind, and the fear of it forever gone, is the only one thoroughly cured. Jesus knew that mortals obtain harmony only as they let go of discord, acknowledge the supremacy of Mind, and lose their beliefs of matter. Mortal beliefs are the "strong man" that must be held in subjection to destroy their effects upon health and morals; and these conquered, we despoil the goods of error.

Deplorable cases of passion mastering man show the necessity of the absolute control the higher faculties exercise over the lower. The animate stratum of mortal mind should govern the inanimate or germinating substratum, and mankind must begin to improve generation. This necessity to uplift the race is father to the fact that mind can do it, and impart purity instead of impurity, beauty rather than deformity, and health instead of sickness, to the body and its formations. A person whom we rescued from the seeming oblivion of Soul in which the senses had engulfed him said to us, "I should have died but for the glorious principle you teach, supporting the power of mind over the body, and showing me the nothingness of the so-called pleasures and pains of sense. The treatises I have read and the medicines I have taken

have only abandoned me to more hopeless suffering and despair. Adherence to hygiene was useless ; the mind must be set right. It was not a bodily, but a mental, ailment ; and I was cured when I learned my way in metaphysical science." Metaphysics are accepted at this period by induction. We admit the whole, because a part is proven ; and that part illustrates and proves the entire Principle. Metaphysics must be taught, as well as music, and requires a thorough teacher, — one morally and spiritually advanced, for none other can define metaphysics truly, and impart the right power to heal ; and the principle of mathematics or metaphysics lies not on the surface of things as seen from the standpoint of the senses. The illumination of spiritual sense and the evidences of divine science furnish the opposite evidence to that before the senses ; and they alone give the right perception and understanding of metaphysics. You will find the entire texts of metaphysics in this volume, but their explanation must be brief. We could talk with our reader profitably, and elucidate a single short sentence herein, for an hour or more. Never imagine that you thoroughly understand metaphysical healing at this period from perusing this work, or any other that can be written on the subject. Our personal instructions are what plant you on the spiritual basis of which we treat, lifting you above the old and perishing fossils of the schools, and mentally fitting you to begin this far-off, unattained, and glorious science. We tear down before we build ; and this demolishing more than building is the task of teaching metaphysics. We have endeavored to make this work the Esculapius of Mind, giving hope to the sick with its rudimental healing, teaching our reader correctly all that he can learn without our assistance.

All science must be thoroughly taught to be understood, and understood to be demonstrated. Charlatanism can never enter the ranks of metaphysics with even as much safety as physics. Admitting the common hypothesis that food is requisite to sustain the life of man, there follows another necessity of admission in the opposite direction ; namely, its power to destroy what is termed life through lack or excess, quality or quantity. Such are the ambiguities of all theories regarding health, self-contradicting and self-destroying, — “ a kingdom divided against itself that is brought to desolation.” If food preserves life, it cannot destroy it. The truth is food does not affect the Life of man ; and this becomes self-evident as we learn God, who is our only Life ; and because sin and sickness are not qualities of Soul or Life we have hope in immortality. It were foolish to venture beyond our understanding, and stop eating until we gain more goodness in and a clearer comprehension of Life, — God ; in which case we shall neither eat to live nor live to eat.

We cannot deny that Life is self-sustained, and should never deny the existence of harmony and its forever in Soul, because there is to the senses seeming discord. It is our ignorance of God, Principle, that discords ; the right understanding of Him restores harmony.

A despatch, communicating through mistake the death of a friend, occasions the same grief the reality would have done. You thought your anguish was occasioned by your loss ; but another despatch, correcting the mistake, has healed that grief, and you now learn that your suffering was the result of your belief. Thus it is with all sorrow, sickness, and death ; you learn at length that there is no cause to grieve if the wisdom of the hour is

understood, and no occasion for sickness or sin. A belief and not Truth produces all the sufferings of earth ; but if a metaphysician had said to you, when mourning over a belief, " Your grief is without cause," you would not have accredited it, although it was afterwards proven. So, when your friends depart, and you grieve at their loss, your grief is unnecessary and without cause ; and you will know this when you have grown to the understanding of immortality or Life.

We say, " I have burned my finger." That is a correct statement, for mortal mind and not matter burns the finger. It is sacred history that a high and holy inspiration — certain states of mind — have prevented the fatal results of fire, while another mental state would have induced them. Disease is produced, like other mental conditions, from association with other minds, and in connection with other thoughts. It being a law of mortal mind that certain diseases are contagious, this law obtains through association, calling up the fear that creates in mortal mind the image of the disease and its manifestation on the body. This fact in metaphysics is illustrated by some incident. A gentleman was made to believe he had occupied a bed where a patient died of cholera ; and immediately the symptoms appeared, and he also died of cholera, — at least, such was the evidence before the senses ; but the fact remains that he neither caught the cholera nor died of it. If her child is exposed to contagions, infections, or any circumstance supposed to contribute to sickness, the mother fears, and says, " My child will be sick " ; and the law of mortal mind, but especially her own fear and belief, govern her child more than the child governs herself, and produce the very

results she would have prevented. Then she calls it the circumstance or the contagion, instead of mortal mind, that did it. You say or think, because you have partaken of fish or salt food, you must be thirsty, and you accomplish it, while the opposite course would have produced an opposite result. You say you have not slept sufficiently, or have overeaten, etc., and you are a law to yourself for having said it and believed it, and will suffer in proportion to your belief and fear. But your sufferings are not the penalty for having broken a law of matter, for it was none other than a law of mortal mind that you trespassed upon. The remote cause of all disease is a belief in it, — a conviction of its necessity and power, and that mind is helpless to defend the body, and wholly incompetent to control it. The circumstance is powerless of itself, and nothing but the latent belief in and fear of disease associates sickness with the circumstance, and causes them to appear together, even as thoughts by association reproduce poetry or music.

Not perceiving the vital points of metaphysics, and how mortal mind affects the body, acting beneficially or injuriously on health as well as morals and the happiness of mortals, we mistake our methods, and throw the mental weight in the wrong scale, actually injuring those we would bless. Recollect that suffering is not less a mental condition than enjoying; and you cause and increase bodily sufferings by admitting them, and believing they will remain, as directly as you enhance your joys by believing they are real, and will continue. When an accident happens, you *think* or exclaim, “I am hurt!” and your thought is even more powerful than your words or the accident to make it so. Now reverse the process,

and declare you are not hurt, and believe it, — or, better far, understand it, — and you will find the good effects that follow are in exact proportion to your fidelity to metaphysics and disbelief in physics ; and this illustrates and demonstrates the facts we claim.

That mother is not a metaphysician, and her affections need better aids to their duration, who says to her child, “ You look sick or you look tired ; you need rest or you need medicine,” etc., — who goes to her little one, fallen on her nose on the carpet, and, moaning more childishly than her child, says, “ Mamma knows you are hurt.” Drugs, cataplasms, and whiskey are shocking substitutes for the dignity and potency of mind and the divine power to heal. Through the by-ways of physiology and materia medica to lead man into temptation in every direction is pitiful. To victimize the race with prescriptions of liquors for the sick, until mortal mind acquires this educated appetite for strong drinks, and men and women are made loathsome sots, is not only unchristian but heathen.

The physical affirmative to disease should always be met with the mental negative, and whatever the mind desires to produce on the body it should state mentally, and abide by this statement.

If you have sound and capacious lungs, and want them to remain, always have ready the mental protest against the opposite belief of weak lungs, tubercles, or hereditary consumption getting hold of you from any circumstance, and you will find that mind, self-conscious and self-assured of its power, governs the body as directly to results in health as it forbids the muscles to move the hands to steal. Through fear, the body becomes instantly weak or abnormally strong, showing it is mortal mind

that produces strength or weakness. A sudden shock from fear or grief has caused instantaneous death. Because fear originates in unconscious mortal mind, it produces disease or death ignorantly and involuntarily. We never knew a patient who did not recover when the fear of the disease was gone. Conscious mind is superior to its substratum, the unconscious body, and the stronger never yields to the weaker except through fear or choice. If mortal mind is its own enemy and works against itself, it can do little in the right direction and accomplishes much in the wrong. Cherishing evil passions and malicious purposes, the mind is not a healer, but an engenderer of disease and death. I would sooner be subject to infection, and every plague on earth, than the culminating effects of guilt. The abiding consciousness of doing wrong will destroy the ability to do right. If sin is not repented of and growing less, it is hastening on the self-destruction of mind and body. The punishments we incur morally, and the ills we fear, are those that conquer us. Disease is a fear expressed, not as much by the lips as the functions of the body. Mitigate the fear, and you relieve the oppressed organ, and inflammation and decomposition abate; destroy the fear, and the organ will resume its healthy functions. Consumption is a mental state of courage under conscious danger that seems anomalous in metaphysics except to the expert. This mental state, being unconscious, is not understood; it is a stage of fear so excessive it amounts to fortitude. The belief of consumption presents an image to mortal thought not exceeded in its fatality, and the patient turns involuntarily from contemplating it; but the fear remains latent and strong in mortal mind, though not acknowledged. Just

so it is with the greatest crime: it is the most subtle, and does its work less perceived than others. The most fatal disease is the most hidden, undefined, and insidious belief. Being ignorant of the cause or approach of disease militates not against its mental origin or cause. We confess to ignorance of the future, and incapacity to preserve our own lives, and this belief precipitates results. Such a state of mind induces fear, and is like walking in darkness on the edge of a precipice, with no courage except from forgetfulness of the danger; and whenever reminded of the precipice or we take a casual misstep, the fear is present, and the step less firm because of it. The history of Christianity furnishes sublime proof of the supporting influence and protecting power of the immortal and omnipotent Mind, not only to defend from temptation, but to prevent bodily suffering. Meeting the affirmative to disease with a negative neutralizes the belief and its effects on the body, making discord yield to harmony. A patient thoroughly booked in the jargon of the schools is more difficult to heal through mind than an aboriginal North American Indian who never bowed the knee to Baal.

The Christian martyrs were prophets of metaphysics. Through the uplifting and consecrating power of divine truth they obtained a victory over the senses that metaphysics explains. The opposite extreme of stolidity is a state of mortal mind that suffers less because it knows less of what is termed the material law for suffering.

If mind is the only actor, how does mechanism self-act? When it is understood that all is mind in higher or lower conscious or unconscious strata, it will be seen that mortal mind constructs the mechanism, carries it

on, and calls it matter. A mill at work, or the action of a water-wheel, is secondary, an effect; the primary cause is mortal mind. Without mind the body is without action, and that proves and defines the actor. Mortal mind sends its despatches to the body, it is both the telegraph office and the wires. Nerves are unable to report; matter can return no answer to mind. When blood rushes through the veins, or languidly creeps along those frozen channels, we call it disease; but this is a misconception, — fear is producing it; and we prove that, for when the fear is destroyed the standard circulation that mind has settled on for health will return. Anodynes, counter-irritants, or depletion, never reduced inflammation like the truth of being whispered into the ear of thought. But metaphysics can be abused; a mere smattering of its science becomes a shocking bore, a petty cross-fire on every poor cripple and invalid, sending into him the cold bullet, "Nothing ails you." The question is, Which is first, mind or pain? You say a boil is inflamed and painful; but that is impossible, for matter without mind is not painful. The boil simply manifests your belief of pain, inflammation, and swelling, and you call this belief a boil. Heat or cold is a product of fear; the body, bereft of mortal mind, is first cold and afterwards nothing. Fear produces animal heat and expels it through other beliefs, as sweats, humors, etc., that abandon fear or else increase it to self-destruction. Sin is fear, and must produce inflammation and death in belief.

Heat would pass off from the body as painless as gas evaporates, but for the belief that inflammation attends it, and that pain accompanies inflammation. Chills are

often the form that fear manifests. Change the mental state, and the chills disappear. A mesmerist even proves this, but a metaphysician can never prove it as he does. The mesmerist scares the individual into quaking, not knowing what is frightening him. The metaphysician removes that scare and stops the shaking, but could not produce the fear. Truth punishes sin, but cannot produce either sin or sickness. The patient may tell you he has a humor in the blood, or scrofulous diathesis. But his parents must have believed that before him, or some of his progenitors must have transmitted that thought, for mind, not matter, formed that conclusion and its results. You will have humors just as long as you believe them safety-valves, or something inherited or superinduced by matter instead of mind. A corrupt mind is made manifest by a corrupt body. Lust, malice, and evil of all sorts are diseases, beliefs, and you can only destroy them by destroying the wicked motives producing them. If the evil has fled from animate mind, and the effects of its devastating fires remain on the inanimate body, you can remove the disease only as God's law is fulfilled, and punishment cancels the crime. Fear, and the results of ignorance or of malice, are the whole of disease. You can destroy the fear and results of ignorance with metaphysics, but you cannot destroy the fear and its effects, that sin produces, so long as the sin remains in motive or desire.

A mental state of self-condemnation or guilt, or a faltering or doubting trust in Truth, is an unsuitable state with which to heal the sick. Such a mental state is weakness instead of strength; hence the importance of understanding the necessity of being right yourself to teach

this science or to heal with it. The might of Mind and its moral power to walk over the waves of error you must exercise, and support those claims in demonstration. In the belief and fear of disease yourself, and ignorant of your mental remedy, you fail to use the latent energies of mind in your own behalf, and exercise no power in that direction to help another. You must first cast the beam out of thine own eye before thou canst see clearly to cast the mote out thy brother's eye.

Men of business have said metaphysical science is important from a secular point of view; that it enhances their physical and mental powers, enlarges their perception of character, gives them aptness, comprehensiveness, and ability to act beyond their ordinary capacity in business. The mind imbued with the science of Life is more elastic, capable of more endurance, and its body requires less repose. The science of being develops the latent capacities and possibilities of man, extends the atmosphere or aroma of mind, giving mortals vent in broader and higher channels. An odor confined by a stopper is not as benevolent as the escaped fragrance. Yield the belief that mind is located beneath a skull-bone, and matter is the limit of man, and there quickly follows more of the man and woman, and they understand themselves and others better.

Man is not sick; for mind is not sick and matter cannot be. A belief is all that mortals or mortality include. A belief is the tempter and tried, the sin and sinner, the disease and its cause, death and the dying. Thinking of sin and death is not the method of destroying them. It is well to be cheerful in sickness; to be hopeful is better: but to understand there is no sickness except to belief is the

universal and entire remedy. We admit that one mortal mind can influence another, and thereby affect the body, but never calculate we are governing our own body with mind. The mesmerizer produces pain by making his subject believe he feels that pain. Here pain is proven a belief without any physical cause. To this belief of pain let that social curse, a mesmerizer, add a belief of disease, and keep up this state of belief sufficiently long, and if the subject of this abuse is ignorant of the cause, and not a metaphysician able to defend himself, the mesmerizer will accomplish his purpose. The mesmerist, by making his subject believe he cannot move a limb, renders it impossible to mortal mind until this belief is removed. Thus the sick mesmerize their bodies, through belief, to conditions of stiffened joints, contracted muscles, etc.; and the only difference between the voluntary and involuntary mesmerism is, that one is done consciously and the other unconsciously. One case of deformity or disease is understood a belief, and the other is believed an effect of matter. Mind is employed to remove one case of disease and matter the other; whereas both had their origin in mind, were produced by it, and should be healed by it.

Faith in medicine and the lapse of time are affecting our fears and changing our beliefs, even removing bodily ailments for the time, and changing them into new and more difficult forms, until at length the science of Mind comes to the rescue and we comprehend the mystery of being. Mesmerism can stiffen a joint and make the muscles rigid through a belief; hence the error of mesmerism and its ability to do evil, and the power of Truth to disarm it. "But," says one, "no man can mesmerize me."

That is a mistake, if he is a mortal man, for he is producing that result on himself; and because his belief is more positive, and his power beyond others, he does it and will do it, until this belief is deprived of its imaginary powers by Truth, and the might of Soul sweeps away the whole gossamer web of mortal beliefs. The most self-reliant state of mind is rectitude and understanding, and the one best adapted to healing the sick.

Expose the material body to certain temperatures, wet, etc., and belief says it takes cold and has catarrhs. But no such result can occur without mind to say it and produce it. The corpse deserted by thought is cold and disappears, but never suffers. Mind has its body with it always, and subject to what mind says of it. Mortal mind sometimes says to the body, "You are dying — disappearing to me; but to others you will remain, and they will bury their belief of me, and say my body will decompose into dust; but I shall retain and form a body according to my belief; yet I and my body will not be seen by those who think they bury me, for body and mind are one." While the belief says that certain states of the atmosphere produce catarrhs, fevers, rheumatism, or consumption, those effects will follow, not because of the climate, but the belief. We have healed those diseases through the action of Truth on the mind, and its corresponding effects on the body, in too many instances not to know that fact. Invalids flee to tropical climates to save their lives, but come back no better; and then is the time to cure them with metaphysics, and prove to them they can be healthy in all climates when their fear of climate is gone. The body that we call *me* being mortal and material, this *me* is a mortal and very material mind, and quite

as material in its beliefs as the body that it originated through material sense, and develops according to it. This materialism of parent and child is mortal mind and not matter, as the dead body proves that is no longer thy parent when the law of mortal mind has doomed that body to death and decay.

The science of being unveils the errors of sense. The more spiritual perceptions, aided by science, will sometime reach the standard of Truth; and then error will disappear; sin, sickness, and death will seem less real as we approach that period, and consequently they will become so; and we shall no more fear falling into sickness than sin. The moralist has no fear of committing a murder. Being the master of such a temptation, it never presents itself. The Christian scientist has conquered sin to the extent of becoming a sound moralist, or he never was a scientist. Then he has conquered sickness in the same proportion, and with that same mental power recognized and exercised over the body. Sickness to him is no less a temptation than sin, and he meets it, understanding his moral power to destroy it, knowing it is an error of belief that Truth can and will destroy. Resist the devil, error, of whatever sort or claims, and it will flee from you; error is opposed to Life, its harmony and continuance. We can and shall ultimately rise to the available supremacy of Truth over error, Life over death, and good over evil in every direction, until we no more fear we shall be sick or die than that we shall steal, murder, or commit suicide. Sickness, as well as sin, is a moral weakness, temptation, and fall, — a loss of that control over the body that the apostle said to exercise “is our only reasonable service.” Let

the slave to a wrong desire learn the science of being, and he becomes the master of that desire, and ascends somewhat higher continually the scale of health, happiness, and Life.

If mankind would study the science of mind with half the avidity they pursue these phantoms of belief, sin, sickness, and death, the so-called pleasures and pains of material sense, they would advance, not from one disease to another and to decrepitude and death, or from one immorality to another, until man reaches a convict's cell or a scaffold, but the whole human family would finally be redeemed by the merits of Christ, the glorious Truth that destroys all error; for Truth is our Life. In it we live, move, and have being; out of it all is imaginary and unreal, even this error of mortal existence.

The pallid invalid that you say is wasting away from consumption of the blood should be told that blood never gave life and can never take it away; that there is more life, immortality, in one good motive and act than in all the blood that ever flowed through mortal belief to stimulate a personal sense of life in matter. Let the despairing invalid, examining the hue of her blood on a cambric handkerchief, read the experiment of the Oxford students, who took what we term the life of a felon through the belief that he was bled to death, when he had not been bled and not a drop of blood was lost. Then let her apply the opposite principle of Life, as in metaphysics, to her own case, and she will learn that she is not dying from any state of the blood, but suffering from her fear of blood destroying life, when the fact remains that this so-called vital current is not affecting her health, but her fear is, and producing the results she fears. The belief

that Life is contingent on matter must be met and mastered with science before Life is understood and its harmony obtained. Metaphysical healing has this advantage over other methods: it is Truth controlling error, by which man goes up higher; other methods are error opposing error, thus increasing the final conflict when the stronger error is to be overcome.

Disquisitions on disease in public or private have the same effect as telling ghost stories in the dark. Little is known or understood of our present existence except that we are here without our consent, to be removed as involuntarily, not knowing why or when. This is darkness, and we are children listening to ghost stories, formulas of beliefs pointing in every direction but the right and the way out of difficulties. In darkness we are in fear. The adult not more comprehends his own being than the child, and must be taken out of his darkness to get rid of the sufferings it occasions. That Life is not contingent on bodily conditions is proven, when Life and its phenomenon, called man, goes on after this body is destroyed. We cannot discern spiritually either sin, sickness, or death; hence they disappear in proportion to our spiritual growth. Recollect that sickness is not imaginary; it is more than a fancy, — it is a solid conviction and belief. One animal looking another in the eye infuriates him, and both fight for nothing; but man's gaze, fastened fearlessly on the beast, tends to turn him away in terror. This illustrates the power of Truth over error, the might of intelligence exercised over mortal fears, compared with the physiological drills and drugs to cure disease, which is error meeting error, — yea, the quarrel between beasts.

The sick deserve our sympathy and should claim our efforts more even than the sinner, if we can rely on God to help one and not the other. The movement cure, pinching or pounding the poor body to make it sensibly well when it ought to be insensibly so, is another medical paraphrase on progress, which if not diplomaed is in accordance with the general jargon that bases all action on inert matter, instead of mind. Can matter, or what is termed that, resuscitate without mind? We say that certain combinations of gases, secretions, acute or morbid, material causes, produce disease; but if the body causes disease and the body is matter, can matter cure what it causes? Remember mortal mind prescribes the drug and administers it; plans the hygiene and puts the body in motion under it. Not a gas accumulates a secretion or combination occurs unless mind does it.

Anatomy describes muscular action as produced by mind in one instance and not another. This fallacious argument besets every material theorem, one statement contradicting another, yea, "a kingdom divided against itself that is brought to desolation." The action or movement of the arm is not more dependent on the direction of mind than the action or secretions of the liver, for when mind quits the body both actions cease, and one not more than the other. Anatomy admits the necessity of mind conveying its mandate to the muscles and limbs in order to move them; but what does it say when those muscles contract and are immovable? Has mind ceased speaking to them in that case, or can muscles, bones, blood, nerves, etc., rebel against mind in one instance and not another, and become immovable despite the mind's protest or command to move? A new

power called disease, having disputed the empire with mind, dethrones it and takes the government into its own hands. But is this aggressive, self-constituted power intelligent, or how can it act and cope skilfully with mind until it conquers it? Has God endowed sickness to disable mind and close upon harmony with the long, cold night of discord? Such a division of power without direction is inconceivable, and if directed it manifests less wisdom than human forms of government. Unless the muscles are at all times self-acting, they are at no time capable of acting contrary to the direction of mind. If they can stop acting and become rigid of themselves, be deformed or symmetrical as they please, or as disease directs, wherefore consult anatomy to learn how mind governs muscles, only to learn at last that it does not govern them? Is man a fungus of matter, without mind to help himself, wherein a stiff joint or contracted muscle is as normal and imminent a result of law as the opposite supple and elastic movements of the human system? If what is termed disease can attack and control the body without the consent of mind, sin can do the same, for both are error, and were announced from the beginning in partnership. The metaphysical doctor finds only effects where the physical doctor looks for causes; hence the more ample sway and jurisdiction of metaphysics, wherein mind controls effects and recognizes all causation in itself.

The prophylactic and therapeutic arts belong emphatically to metaphysics, and this would be readily seen if psychology, or the science of Soul, was understood. The failing method of *materia medica* is finding its proper level; limited by its own law to matter, it has none of the advantages of mind.

Ontology is that portion of our metaphysical system which first engaged our attention, wherein we found the nature and essence of all being, its essential qualities and attributes. The pharmacy of metaphysics is the moral, intellectual, and spiritual preparation of mind to medicine and heal the body; and this very important branch is the one most abused and least demonstrated by metaphysical quacks of all its departments of education or practice.

The anatomy of metaphysics is first self-knowledge, then the art of dissecting thoughts in others to discover their quality, quantity, and economy. This branch of metaphysics is indispensable to the surgery of error; it teaches when and how to probe the self-inflicted wounds of malice, envy, and hate, to bid mad ambition be still, and give to the hallowed influences of unselfishness, philanthropy, and love the government of the body, both in health and sickness.

The obstetrics of metaphysics is its highest branch and one with which teacher and student should be familiar. To attend properly upon the birth of the new idea you must so detach thought from its material basis that the birth be normal and safe to the laboring thought, that, gathering new energies, injures none of its useful surroundings in the travail of spiritual birth, and takes not with it a single element of error, but discharges properly the offal of matter. Then shall the new idea, conceived and born of Truth and Love, be clad in white garments, — its beginning meek, its growth mighty, and its maturity without an element of decay.

The treatment of insanity is especially interesting in metaphysics: however obstinate the case, it yields more naturally to the salutary action of Truth, and its counter-

action of error, than most diseases. The leading arguments are the same in this as all cases of disease, namely, the impossibility for matter to suffer or to control mind, and the possibility and certainty that mind, properly endowed, morally and spiritually qualified by Truth, can bring out healthy brains and destroy all error, whether it be named physical or mental. There are many species of insanity. Sin is a high degree of insanity; and only that its method of madness is more in consonance with the mortal belief in general, is it spared the classification of insanity. Every sort of sickness is but a lesser degree of insanity, it is hallucination; and because this is not acknowledged or discovered by all, it changes not the fact. The universal insanity that mistakes the fable for the fact throughout the entire evidences before the material senses, covers the individual case, and spares it the name of insanity. Those unfortunate individuals committed to asylums are but the well-defined instances that afford clearer proofs of the baneful effects of our beliefs on mind and body. We cannot doctor both mind and matter in any case, for there is but one, and that is mind. To conclude that we can correct mind with material purgatives and narcotics is a mild species of insanity. Does the medicine go of its own direction to the brains, and destroy inflammation or disordered functions, and reach mind through matter; or is it distributed first through the blood and thence to intellect and sentiment? Take the medicine you prescribe, and lay it with your hands on the brains, and let mind be parted forever from that body, and would it restore mind? The only effect produced by medicine is what the mind says that medicine can do, and then does

it through faith in its own media. You would object, in *materia medica*, to one doctor administering a remedy, and another giving what counteracts its effect. It is not less important in metaphysical practice that the minds surrounding your patient are not acting against your direction of mind, by continually pronouncing on the case, and alarming or discouraging or advising in any way your patient. You can gently request the friends of the sick to leave your patient out of their thoughts as much as practicable. Tell them you have as much better prospect of being heard mentally when addressing your patients without other minds dwelling upon them as when you speak audibly and others are not talking. You want the ear of your auditor, and because it is more difficult to be heard mentally when others are thinking of your patients or conversing with them, you seek to be alone when treating them.

A scientific metaphysician never converses on other subjects while treating the sick. The metaphysical scientist discerns more clearly the mental cause of disease than the anatomist does the physical, and goes to work more understandingly and self-assured. The greatest hinderance to the prosperity of metaphysical healing has been the envy of malpractitioners, seeking to stop the better success of the honest practitioner through a counter-current of mind designed to affect the sick like opposite medicines, producing irritation and death. Our Master read the thoughts of mankind, and this spiritual discernment better enabled him to direct them aright; but what would be thought at this period of the infidel blasphemer who should hint that Jesus used his divine power injuriously? The higher your attainment in meta-

physical healing and teaching the more impossible it becomes for you to influence minds adverse to their interests. Jesus could injure no one by his reading mind: the effect of his mind on all was to heal and save. Sin suffers from itself, not from truth. His holy motives and aims were traduced by the sinners of that period, and would be to-day by those of this if he was personally present, practising Christian healing. No one discerning the divine method and power of Truth to heal the sick, and taught this of God, not man, can misuse his mental power to heal. This strong point in metaphysical science is not to be overlooked,—the same fountain cannot send forth sweet and bitter waters. The student can mistake in judgment and demonstration who receives his knowledge of metaphysics, or Christian healing, from a human teacher; but God cannot mistake in selecting that one for His service who must have grown to a fitness that renders it impossible to abuse this mission.

The All-wise never bestows trusts to the untrustworthy when He commissions them to speak to the age something new and nearer Himself.

Since the divine light of Christian healing first dawned on our thought through the higher understanding of right and God, we have been a law to ourself never to use the newly discovered and awakened powers of mind in any direction that we would fear to declare openly. It was years after we were personally attacked by the mental malpractice before we defended ourself or taught our students self-defence. Until this attack was aimed at our life, we never resisted, or even investigated this subject thoroughly, and so discovered the full purpose and extent of a mental malpractice. But when we

gave our attention to it, and found how to save the scattering ranks of our Christian students, that had already been mown down like grass, we resolved in the strength of God to save them and others from the hands of these murderers, and to find His sure defence the ever-present help. Since God has shown us our way in Christian healing, our mind often heals involuntarily. The malpractitioners know this, and many a time have asked us about their patients to direct our thoughts to them, knowing the benefit therefrom. They know as well as we it is morally impossible for science to produce sickness, but science makes sin punish itself. They should have feared for their own lives in their attempts to kill us. God is supreme, and the penalties of their sins they cannot escape.

Turning the attention of the sick to us for the benefit they may receive from us is another milder species of malpractice, that is not safe; for if we feel their sufferings, not knowing the individual, we shall defend ourself, and the result is dangerous to the intruder.

We have never employed our method of metaphysics or any occult method to injure an individual on the earth. Until the Judases multiplied that betray Truth for *thirty pieces*, it never presented itself to us that the truth of God could be made to appear a lie, as the Scriptures prophesy. Because the good we are striving to do through Truth, and the crimes that some recreant students are secretly committing through malpractice, are both undiscoverable in their origin, they have always claimed for themselves what we did, and we seldom have even denied that claim; but now that they are trying to lay on our shoulders the evil they are doing, we shall expose them.

Their first robbery was a less injustice than their last, since all is hidden in the silence of mind.

All who have any correct knowledge of metaphysics know that with our understanding of it we cannot be mesmerists. The malpractitioners know this better than all others, but are the soonest to deny it. Had they abided by our teachings, they could never have traduced our system by a malpractice, and so exchanged metaphysics for mesmerism. For the last ten years we have had no rest, and with unremitting toil have not had sufficient time to do the good we desired, much less to be busy in wrong-doing. The entire object of our labors since we entered this field has been to relieve and to prevent suffering, never to produce it; and learning to do one, we unlearn the other. This is a self-evident proposition in metaphysics. But since our discovery of their crimes, and their methods of committing them, we can defend ourself, and shall do all in our power to aid others to understand self-defence. Those students, charging their crimes upon others, defrauding the people, and living on our toils, are those whom we have helped gratuitously, more than any others. We are informed that a student of metaphysics is taking written copies of our printed works, and selling them as his own in the United States and in Europe. Mr. Edward J. Arens studied metaphysics with our husband, Dr. Asa G. Eddy, in 1878. His classmates were Drs. S. G. Todd, of Newburyport, and C. E. Choate, of Boston, Mass.

We have sometimes wondered if the disciples of our Master, or the primitive healers, had such a ripe experience with the alternatives of sin as open on this hour, — if they had to meet these hidden arrows of the wicked, that the

Christian healer now has to meet, and be able to say, "All these things cannot move me."

Our Master read mind from a scientific basis, even the omnipresence of Mind. To discern the thoughts, after his example, as the outflowing of spiritual growth, a union with the one Mind, and its infinite capacities, belongs to the science of metaphysics. Paul said, "To be spiritually minded is Life." We approach God, Life, in the ratio of our fidelity to Truth, and are able to discern the thoughts of the sick, that we may heal them and the sinner, that cannot hide himself from the eye of Wisdom. Whoever reaches this point cannot harm, and must bless, others by this capacity. The greater or less ability of Christian scientists to discern thought depends on their faithfulness. This mind-reading is not clairvoyance, and is not only important to our success in healing, but characterizes it.

The physical effects on the senses explain the bad results of fear on the body. Gazing long and helplessly on a lion crouched to spring on you, would you not suffer and feel weak after it? But you should know the body is not affected by that fear more hopelessly than by the images of disease before the mind. Unless both those objects of fear are removed from observation and contemplation, the senses will at length be paralyzed by them into a belief of death. Nothing but the power of Truth, even metaphysics thoroughly understood, could prevent a fatal result from either of these causes if they continued, and prove man's dominion over the beasts of the field, the fear of disease, etc. Without fear there can be no inflammatory or morbid action and no death. By looking a tiger fearlessly in the eye, Sir Charles Napier sent him cowering back into the jungle.

Sir Humphrey Davy cured a case of paralysis by simply introducing a thermometer into the mouth to ascertain the temperature of the body, and the patient supposing that was the method by which he would be healed. If half the care bestowed on hygiene were given to the study of metaphysics and the moral elevation of thought, it would usher in the millennium.

Bathing and brushing to correct the secretions, or remove unhealthy exhalations from the cuticle, receive a useful rebuke from Christian healing, that makes not clean the outside of the platter, and a hint from the Irish emigrant, whose filth has not affected his health because of the correspondence of mind and body. To the mind equally gross, dirt gives less uneasiness. It is the native element of this so-called mind, therefore its surroundings show it but do not chafe it. The impurity or uncleanness that affects not the health of the gross could not be borne with impunity by the refined. We need a clean body and a clean mind, and the body rendered pure by mind not matter. One says, "I take good care of my body." No doubt he attends it with as much care as the grooming of his horse; and possibly an animal sense of scrubbing, for cleansing, has more meaning to him than the pure and exalting government of mind over the body. The scientist takes best care of his body who leaves it most out of his thoughts, and, according to St. Paul, "willing rather to be absent from the body and to be present with the Lord."

John Quincy Adams was an instance of health and physiology, but there are few others. The tobacconist, eating or smoking poison for half a century, tells you it preserves his health; but does this make it so, or prove

that the use of tobacco is a healthy habit, and he was better for using it? Such instances prove only the power of belief and its effects on the body, fastening our conclusions that, "as man thinketh in his heart, so is he."

The man of avoirdupois objects to our small estimate of the table; the sinner sees the demands from God must be met; the diminutive intellect is alarmed at our exclusive appeals to mind, and the licentious are discouraged with their prospects for soul: so when all are bidden to the feast of metaphysics, one has a farm, another merchandise, and therefore they cannot come. But Truth compels us all at length to exchange the so-called pleasures of sense for the joys of Soul, step by step, and in ways we least expect. Contending for the inharmonious evidence of the senses, we literally contend against the control of mind over the body, and its power to produce the result we desire. This false method is like the defendant arguing in behalf of the plaintiff, and in favor of a law that he knows will sentence him.

We would not, because we believe we could not, transform the infant at once into a man, or keep the suckling a life-long babe. We ask no impossible thing when we urge the claims of metaphysics; and because metaphysics is in advance of the age, we should not say, the fact is that our life depends on matter now, but will not after we die. We cannot spend our days here in ignorance of the science of life, and then find death a reward for that ignorance or sloth, making us harmonious and immortal because we have been unfaithful. Giving no heed to the Life that is spiritual and eternal here, we are not ready for it hereafter.

The Scriptures declare that "man liveth not by bread

alone, but by every word that proceedeth out of the mouth of God," showing clearly that Truth is the life of man ; whereas the age objects to making this practical. If we believe that food disturbs the harmonious functions of mind and body, either the food or the belief must be dispensed with. Which shall it be ? If the belief be not destroyed, it may say you are dying from eating, and again, you are dying from not eating. So, you perceive, the penalty is attached to the belief. The less we know or think about hygiene, the less we suffer. It is understood that the heathen nations are more exempt from contagion than Christian nations. Our missionaries introduce measles, small-pox, etc., to the heathen ; but do they show them, either by precept or example, the power of God, Truth, to prevent and destroy disease ? But the poor heathen, ignorant of what is termed hygienic laws, is healthier than the devotee to his supposed laws. What then shall we think of "a law more honored in the breach than the observance" ? The watchword of perfect freedom from the bondage of sickness and sin has little inspiration to nerve our endeavors ; and this is owing to the fatal belief that error is as real as Truth, and evil an equal power, if not superior, to good, and discord as normal as harmony.

If man existed not forever, and before what is termed material organization, he does not exist after his body is disintegrated. If we live after the belief of death, and are immortal, we lived before what is termed birth : for life has no beginning or ending ; if it had one, it must have the other. Do you believe this ? No ! Do you understand it ? No ! And this is the only reason you doubt it, and why the metaphysician is nearer the

kingdom of heaven than you. We weep because others weep, and yawn because they yawn, and have small-pox because they have it; but mind, not matter, contains the infection. When mental contagion is understood, we shall be more careful of our company, and avoid the loquacious advocate of disease as we would the advocate of crime. Sympathy or society should never subject us to the listening or to the advocacy of error.

Palsy is a belief that attacks mortal mind, and this mind paralyzes the body through fear, and holds certain portions of it immovable according to this belief. Destroy the fear and belief of palsy, require mind to make those parts act, show it that none of its power is gone, but is supreme over the body, and you will cure the palsy.

Ossification, or any abnormal condition of the bones, is the action of mortal mind as directly as insanity. Bones have no more substance than thoughts, and are only what they are named by and appear to mortal mind. They consist alone of this mind; they are the so-called substances of belief, formed first by the parent's mind. By self-division they become another form of individualized thought, and another so-called mind that takes possession of itself. What we call matter was primitively error in solution, unformed beliefs, likened to chaos and old night. Its derivative states are the conceptions of this so-called mind, the varied forms of belief, one of which is that mind forms itself into blood, flesh, bones, etc. The science of being, wherein all is mind, would still be apparent but for this last belief that Mind can result in matter, or enter its own forms of thought and bind itself with its own beliefs, and call those manacles of mind matter. Let us suppose two parallel cases of bone-disease,

both produced similarly and attended with the same symptoms, while a surgeon is employed in one case and a metaphysician or Christian scientist in the other. The surgeon, believing that a substance that is matter forms its own conditions and renders them fatal at certain points, must entertain fears and doubts as to the termination of the case: holding not the reins of government in his own hands, believing that something stronger than mind, called disease and matter, are governing the case, his practice is but a side issue. This mental state invites defeat; and this knowledge that he has a master, and may not be able to meet the case, combined with his fears, are communicated to his patient, whether verbally or otherwise, and they disarm his resistance to an unfavorable termination. Remember the unexpressed fear oftentimes reaches the sensitive patient with stronger emphasis than when expressed. Being forewarned, he is forearmed to contend against his fears. The metaphysical scientist, understanding that all is mind, commences with causation; that which forms the body according to its belief, and makes the belief right, gets the image of cicatrization, abnormal growths, dislocation, curvatures, etc., expelled from the thought, and sets the belief to building more symmetrically; or, better still, with the truth of being destroys the error or belief in matter to such an extent, the phenomenon of Truth instead of error, harmony instead of discord, suppleness instead of stiffness and deformity, appears at once. The matter-physician has contended with matter as both his foe and his remedy in determining the case, and been weakened or strengthened according to its evidences. The metaphysician has made immortal Mind his basis of operation irrespective of mat-

ter, and regarding the Truth and harmony of being as superior to its error and discord, has rendered himself strong instead of weak to cope with the case, and correspondingly strengthened his patient with the stimuli of courage and conscious power; therefore both now are at work in the economy of being, and according to the law of Mind that must ultimately assert its supremacy to promote the recovery of the patient. And which is most likely to reign when mind governs in both cases? and which has the advantage, Truth or error, to govern the result through mind and bring out harmony?

Called to the bed of death, what remedy have we in matter when all its remedies have failed? Mind must be our only resort at last, and should not be deemed the least of all power, as we shall learn from this startled moment. To break the dream of death, thought must waken from its slumber of belief and catch this trumpet-tone of Truth. There is no death, all is mind, there is no matter,—“he is not dead but sleepeth.” Life will seem real and death unreal, proportionately as we take not matter into consideration; but regarding the case materially, or despairing in the least because of the evidence before the senses, we shall not demonstrate the facts of Soul, and dissolve the dark vision of sense with forms of harmony and immortality. Our privilege at this supreme moment is to prove the words of our Master, “He that believeth in me shall never see death.” But, alas! who is sufficient for these things? To so divest our beliefs of their false trusts and so-called material evidences that mind sees in divine science, the spiritual facts of being, is the great step whereby we sweep away the false evidence for the true, and build the temple, or

body, with Truth, whose builder and maker is God, thus consecrating Life no longer "to the unknown God whom therefore ye ignorantly worship," but to its eternal builder, the everlasting Father, Life without end, that mortal sense cannot innovate or our beliefs destroy. We have tested somewhat the might of metaphysics to master our human misconceptions of being with the Life that is Spirit and not matter, without beginning and without end, forever in the peace of permanence.

We will suppose a jury case on the docket of mind, in which man is charged with liver complaint. The patient feels ill, ruminates, and the trial commences. Personal Sense is plaintiff; Man, the defendant; Belief, the attorney for Personal Sense; Mortal Minds the jury; and *Materia Medica*, Anatomy, Physiology, Mesmerism, and Mediumship the judges. The evidence for the plaintiff being called, testifies:—

"I am Laws of Health, was present on the nights the prisoner (patient) watched with the sick, and, although I have the superintendence of human affairs, was personally abused on those occasions, and informed I must remain silent until called for at this trial, when I should be allowed to testify in the case. Notwithstanding my rules to the contrary, the prisoner watched with the sick every night in the week; "when thirsty, he gave them drink, and when sick, and in prison, he visited them," at the same time attending to his daily labors, partaking of food at irregular intervals, sometimes retiring immediately after a heavy meal, etc., etc., until he was guilty of liver complaint, that we construe crime, inasmuch as we deem it punishable with death; therefore I arrested the man in behalf of the State

(body) and cast him into prison. At the time of the arrest he summoned Physiology, Materia Medica, the felon Mesmerism, and a masked individual named Mediumship, to prevent his punishment or imprisonment. The struggle, on their part, was long; missives of matter were employed vigorously but unavailingly; Materia Medica held out the longest; but at length they all gave up their weapons to me (Laws of Health) and I succeeded in getting Man into close confinement." The next witness being called, stated:—

"I am Coated Tongue, covered with a foul fur placed on me the night of the liver complaint, Morbid Secretions, Irregular Appetite, Constipation, Foul Stomach, and Debility being witnesses. Morbid Secretions mesmerized the prisoner, took control of his mind, producing somnolence, etc., making him despondent, the sooner to precipitate his fate." Another witness being called, took the stand and testified:—

"I am Sallow Skin, dry, hot, and chilled by turns since the night of the liver complaint. I have lost my healthy hue and become bad-looking, although nothing on my part occasioned this; I have daily ablutions, and perform my functions as usual, but I am robbed of my good looks." The next witness testified:—

"I am Nerves, generalissimo of Man, intimately acquainted with the plaintiff, Personal Sense, and know him to be truthful and upright, while Man (the prisoner at the bar) is capable of falsehood. I was witness to the crime of liver complaint; knew the prisoner would commit it, for I convey messages from my residence in matter, *alias* brains, to the body, and am on intimate terms with Error, a personal acquaintance of

the prisoner." The name of this third person was called for by the court, and the reply was, "Mortality, governor of the State (body) in which Man is supposed to reside." In this State there is a statute regarding disease, namely, that Man upon whose person disease is found shall be treated as a criminal and punished with death.

Judge. "Did Man, by doing good to his neighbor, possess himself of disease, transgress your laws, and merit punishment?"

"He did."

The deposition of Bowels was then read, they being too inactive to be present.

Another witness took the stand, and testified as follows: "I am Ulceration; was sent for shortly after the night of the liver complaint, by the Laws of Health, who protested the prisoner had abused him, and my presence was required to make valid his testimony. One of the judges (*Materia Medica*) was present when I arrived, endeavoring to assist the prisoner to escape from the hands of what he termed justice, *alias* nature's law; but my sudden appearance with a message from Laws of Health changed his purpose, and he decided at once the prisoner (patient) should die."

The testimony for the plaintiff (Personal Sense) being closed, *Materia Medica* arose, and with great solemnity addressed the jury (Mortal Minds), analyzing the offence, reviewing the testimony, and explaining the law relating to liver complaint, the conclusion of which was, that laws of nature render disease homicide. In compliance with a stern duty, *Materia Medica* said he must charge the jury not to allow their judgment to be warped by the petty suggestions of Soul; to regard in such cases only

the mortal evidence of Personal Sense against Man. As the judge proceeded, the prisoner (patient) grew restless, his sallow face blanched with fear, and a look of despair and death settled upon it. A brief consultation ensued, when the jury, Mortal Minds, returned a verdict of guilty, the prisoner being charged with liver complaint in the first degree. *Materia Medica* then proceeded to pronounce the solemn sentence of death upon the patient, who, for loving his neighbor as himself, was found guilty of benevolence in the first degree, that led to the committal of the second crime, liver complaint, that matter-laws construe homicide; for which crimes we sentence this man to be tortured until he is dead, and may God have mercy on his soul.

The prisoner (patient) was then remanded to his cell (sick-bed) and Theology sent for to prepare Soul, that is immortal, for death, the body, called Man, having no friends. Ah! but Christ, Truth, the friend of Man, could open wide those prison-doors and set the captive free. Swift on the wings of Love there came a despatch, "Delay the execution, the prisoner is not guilty." Consternation filled the court-room, some exclaiming, "It is contrary to law and order"; others, "Christ walks over *our* laws, let us follow Him."

After much debate and opposition, permission was obtained for a trial at the bar of Spirit, where Science should appear as counsel for the poor prisoner. Witnesses, judges, and jurors of the Mental Court of Common Errors were summoned to appear at the bar of Truth. When the case for Man *versus* Matter opened, his counsel was regarding the prisoner with the utmost tenderness, but the earnest eyes kindling with hope and triumph uplifted for a single

moment, turned suddenly to the Mental Court of Common Pleas, and Science opened the argument by saying: "The prisoner at the bar has been sentenced unjustly; his trial was a tragedy, morally illegal. Man has had no counsel in the case; all the testimony was on the side of matter, and we will unearth this foul conspiracy against the liberty and life of Man. The only valid testimony in the case shows the alleged crime was never committed, and the prisoner unworthy of death or of bonds. Your Honor, *Materia Medica*, has sentenced Man, the image of God, to die, denying justice to the body; you have recommended mercy for Spirit, which is infinite Wisdom and Man's only lawgiver! Here you will please inform us who or what has sinned. Has the body committed a deed? Your counsel, Belief, argues that the body should die, while mortal mind, that alone is capable of sin and suffering, you comfort and commend to mercy. The body committed no offence, and Man, in obedience to higher law, helped his fellow-man, which should result in good to himself. The law of our Supreme Court decrees, "Whoso sinneth shall die"; but good deeds immortalize man, bringing joy instead of grief, pleasure instead of pain, and life instead of death. If liver complaint was induced by trampling on Laws of Health, it was a good deed, for witness is a usurper of Man's liberty and rights, and should be consigned to oblivion. Watching beside the couch of pain in the exercise of Love, that fulfils the whole law, doing unto others as ye would they should do unto you, is no infringement of law, for no demand, human or divine, renders it right to punish a man for doing right. If man sins, our Supreme Judge of equity decides the penalty due to sin; but he can suffer only for sin,

and for naught else can he be punished according to the laws of God ; then what jurisdiction has your Honor, *Materia Medica* or *Physiology*, in the case ? ‘Sittest thou to judge a man after the law, and commandest him to be smitten contrary to the law ?’ The only jurisprudence to which the prisoner shall submit is Truth, Life, and Love, and if these condemn him not, neither shalt thou condemn him, but shalt restore to him the liberty against which thou hast conspired.

“ Your principal witness (*Laws of Health*) deposed he was an eye-witness to the good deeds for which you sentence a man to die, and betrayed him into the hands of your law, then disappeared on that occasion to reappear on this, against Man, and in support of *Personal Sense*, a known criminal. The Supreme Court of Spirit, *versus* matter, finds the prisoner, on the night of the alleged offence, acting within the limits, and in obedience to the above statute, upon which ‘hangs all law and testimony,’ giving a cup of cold water in my name ; and laying down his life, he should find it. Such deeds bear the justification, and are under the protection of the Most High. Prior to the night of arrest the prisoner summoned two judges, *Materia Medica* and *Physiology*, to prevent his committing liver complaint ; but they employed their sheriff, Fear, who handcuffed him, and precipitated the result for which you would now punish Man, leaving him no alternative but to believe your law, fear its consequences, and be punished for it. The judges struggled hard to rescue the prisoner from the penalty they considered justly due ; but, failing in this, ordered him to be taken into custody, tried, and condemned ; whereupon these abettors appear at the bench to sit in judgment

against him, and recommend the jury, Mortal Minds, to find the prisoner guilty. Their Honors sentence Man to die for the offence they compel him to commit; construing obedience to the law of Love disobedience to the law of Life; claiming to wrest Man from the penalty of law at one time, and at another sentencing him according to it.

“One of your principal witnesses, Nerves, testified he is a ruler of the State (body) in which he says Man resides; that he is on intimate terms with the plaintiff, and knows Personal Sense to be just and truthful, but Man, the image of God, a criminal. This is a foul aspersion on his Maker; it blots the fair escutcheon of Intelligence; a malice aforethought to condemn Man in defence of matter. At the Bar of Truth, in the presence of Justice, the judge of our Supreme Court, and before its jurors, Spiritual Senses, I proclaim this witness, Nerves, destitute of Intelligence, without Truth, possessing no reality, and bearing the messages of Error only. Man self-destroyed, the testimony of matter respected, Intelligence not allowed a hearing, Soul a slave recommended to mercy, the body executed — are the terrible records of your Mental Court of Common Pleas.”

Here the opposite counsel, Belief, called Science to order, for contempt of court, and their Honors, Materia Medica, Anatomy, Physiology, and Mediumship, rose to the question of expelling Science from the bar, for high-handed treason, and stopping the judicial proceedings. But Justice, the judge of the Supreme Court of Spirit, overruled their motion, on the ground that unchristian usages are not allowed at the bar of Truth, that holds jurisdiction over the petit Court of Error.

Science then read from his own statute, the Bible, remarking it was better authority than Blackstone, extracts from the Rights of Man. "And I give you power over all things, that nothing shall by any means harm you." "Let us make man in our image, and let him have dominion over all the earth." "Whoso believeth in me shall not see death," etc.; proving the witness, Nerves, a perjurer, and instead of a governor of the State (body) wherein man was falsely reported to reside, an insubordinate subject, preferring false claims to office, and bearing false witness against Man. Then turning suddenly to Personal Sense (by this time silent), Science continued, "I order your arrest in the name of Almighty God, on three separate charges: perjury, treason, and conspiracy against the rights and existence of God's image and likeness. Another testimony, equally unimportant, said that a garment of foul fur was spread over this witness, by Morbid Secretions, on the night of the liver-complaint, while the facts in the case showed that this fur was foreign, and imported by Belief, the attorney for Personal Sense, who is in company with Error, and smuggles his goods into market without the inspection of Soul's government officers. Whenever the court of Truth summons Furred Tongue to appear for examination he disappears and is never more heard of. Morbid Secretion is not an importer or dealer in fur, but we have heard his Honor Materia Medica explain how it is manufactured, and know the court is on friendly terms with the firm of Personal Sense and Error, receiving pay for their goods, and introducing them into the market. Also be it known that Belief, counsel for the plaintiff, Personal Sense, is a procurer for this firm; manufactures

for it, keeps a furnishing store, and advertises largely for this firm. Ulceration testified that he was absent from the State (body) when a message came from Belief, commanding him to take part in the homicide ; at this request he repaired to the spot of liver-complaint, frightened away *Materia Medica*, who was then manacled the prisoner in his attempts to save him, — an unconscious participator in that for which the Laws of Health had this Man, innocent of all crime in the case, imprisoned, tried, and condemned to die.”

Science then turned from the abashed witnesses, and pointed his words like sharpened steel at the judges, or *Materia Medica*, Physiology, the felon Mesmerism, and the masked form, Mediumship, saying : “ God will smite you, thou whited walls, sitting to judge in justice, but condemning in thine ignorance the prisoner who sought your aid in his struggles against the deed whereof you accuse him, then coming to his rescue only to fasten, through false testimony, an offence on the prisoner of which he is innocent ; aiding and abetting that for which you would sacrifice man, declaring your executioner, Disease, to be God’s servant and the executor of His laws, when our statute decides your witnesses, jurors, and judges condemned by higher law, and only awaiting the executioner, Progress. We send our very best detectives to whatever locality you report Disease, but, visiting the spot, they learn it was never there, or it could not elude their discovery. Your Mental Court of Errors, at which you condemn or acquit man on the ground of disease, is the oleaginous machinations of your counsel, Belief, that Science arraigns before the supreme bar of Soul, to answer for his bloodshed. You taught Morbid Secretions

how to make sleep befool reason, before sacrificing man to your gods; Mortal Minds were mesmerized by your attorney, Belief, and compelled to deliver man to this open-jawed pack. You would transform good deeds into crimes, to which you attach penalties; but no warping of justice renders disobedience to laws of Matter disobedience to God, or an act of homicide.

“Even penal law construes homicide under stress of circumstances justifiable; and what greater justification hath a deed than doing good to our neighbor? Wherefore, then, in the name of outraged Justice, do you sentence Man for ministering to the wants of his fellow-man, in obedience to higher law? You cannot walk over the Supreme Bench. Man is amenable to God, who sentences for sin only. The false and unjust beliefs of your mental legislators enact laws of sickness, then render obedience to these laws punishable as crime. In the presence of the supreme lawgiver, standing at the bar of Truth and in accordance with its statutes, I repudiate the false testimony of Personal Sense, forbid his entering more suits against man to be tried at the bar of matter, and appeal to the just and equitable decisions of Spirit to restore the prohibited rights of man.”

Here the counsel for the defence closed, and the Chief Justice of the Supreme Court, with benign and imposing presence, appropriating, comprehending, and defining all law and evidence, explained from His statute, the Bible, how law punishing aught but sin is null and void. Also that the plaintiff, Personal Sense, is not permitted to enter suits at the bar of Soul, but required to keep perpetual silence, and, in case of temptation, to give heavy bonds for good behavior. He said the plea of Belief we

deem unworthy a hearing on all occasions. Let what it utters, now and forever, fall into oblivion, "unknelled, uncoffined, and unknown." According to our statute, Laws of Matter cannot bear witness against man, neither can Fear arrest him, nor Disease cast him into prison; our law refuses to recognize man as sick or dying, but holds him the image and likeness of his Maker. Reversing the testimony of Personal Sense, and the decrees of the Court of Error in favor of Matter *versus* Man, we decide in favor of Man and against Matter; therefore, we recommend that Materia Medica, Physiology, Laws of Health, Mesmerism, and Mediumship be given a public execution at the hands of our Sheriff, Progress. The Supreme Bench decides in favor of Intelligence, that no law outside of mind can punish Man. Your personal judges of the Mental Court of Common Pleas are chimeras; your attorney, Belief, an impostor, persuading Mortal Minds to return a verdict contrary to law and gospel; while your plaintiff, Personal Sense, is recorded in our Book of books, a perjurer. Our Teacher of spiritual jurisprudence speaks of him, as "a liar from the beginning." We have no trials for Disease at the tribunals of Spirit, and Man is adjudged innocent of transgressing physical laws because there is no spiritual statute relating thereto. The law of Christ, Truth, is our only code, and "shall not the judge of the whole earth do right?"

The plea of Science closed, the jury of Immortal Mind agreed at once upon a verdict, and there resounded throughout the vast audience-chamber of Soul, "NOT GUILTY"; then the prisoner (patient) rose up strong, free, and glorious. We noticed, as he shook hands with his counsel, Science of Life, all sallowness and debility

had disappeared, his form was erect and commanding, his countenance beaming with health and happiness; dominion had taken place of fear, and Man, no longer sick and in prison, walked forth, "whose feet were beautiful upon the mountains."

The above allegory illustrates the effect of mind on the body, how the testimony of personal sense and the plea of belief would punish man; while the plea of the Science of Being commutes the sentence of error with Truth.

We have seen a dose of truth regarding disease, even the moral and spiritual facts of being, whispered into the thoughts, produce more direct and marked effects on the body than ever we witnessed from taking drugs. Diagnosing disease physically when mind is causation is one of the procurers of disease.

It was once said to us, "The world is benefited by your labors, it feels you without seeing you, but why do you not make yourself more widely known?" Did they know the little time we have to be made known, except through our works, how much time and toil is required to establish the stately results of our system, they could see why. In putting forward this system of ethics and medicine we have wrought alone. The envy and malignancy of certain of our students have endeavored to stop our work, or to plant our metaphysical healing on a false basis. None could take our place, even if they would, and we have remained at our post without change of place or labor for the last eleven years, working for generations, building what cannot be overthrown, but never looking for a reward here. Sordid selfishness, mad ambition, envy, and hate have hounded our steps, or been the Cerberus watching at the gate since ever they saw the

great good we had discovered. But we have adhered to Truth, stronger in its hour of detraction than triumph: will others do the same? "The hireling fleeth when the wolf cometh because he is an hireling and careth not for the sheep." Dishonesty or selfishness never founded a useful system of ethics or a good cause. They may fill the pockets of individuals out of another's labors, and start a short-lived popularity, but they will react to destroy it. Falsehood and hypocrisy build on sand; honesty, Truth, and Love are the only sure foundations whereon to found the science of metaphysics.

The false evidence of the senses, physically, morally, and spiritually, contrast strikingly with the testimony of Soul. The senses say:—

"I am unjust, and no man knoweth it. I can cheat, lie, rob, murder, commit adultery, vent my malice, and with smooth-tongued villanies elude detection and accomplish my purpose. Brutal in propensity, deceived in sentiment, dishonest in purpose, I live my short span to make it one gala-day. What a nice thing is sin,—how it succeeds where goodness fails! What a proud reveller I am! The world is my kingdom. I sit supreme on the throne of matter. But a touch, an accident, and the law of God annihilates me, and all my fancied joys are worse than mortal."

Here Soul, bearing opposite testimony to the senses, saith:—

"I am the Spirit of man, that giveth understanding, full of unutterable perfections, the beauty of holiness, the wonder of being, imperishable glory, for I am God; grasping and gathering in all bliss, for I am Love; giving immortality to man, for I am Truth; without begin-

ning and without end, for I am Life ; supreme over all, for I am Intelligence ; and the substance of all, because I AM. The following valuable testimony to the efficacy of our system is seen in a letter from ex-mayor Atkinson, of Newburyport : —

“TO THE EDITOR OF THE GLOBE:—

“We are frequently asked by persons unacquainted with Mrs. M. B. Glover-Eddy, author of ‘Science and Health,’ if we have the pleasure of that lady’s acquaintance ; if we understand the theory she teaches ; and if it is practical and beneficial. To each of these questions we take pleasure in replying that we are well acquainted with the lady. We have taken of her a course of instruction in metaphysics on the treatment of disease, and have found her theory and practice above the ordinary curative method. We have found Mrs. Eddy a lady of pleasing address, high character, conscientious, charitable, and humane. Her teachings are abstract and intricate at first, but simple when their principle is acquired. That her theory is scientific she has ample proof in her demonstration. Her methods and statements of metaphysics are new, and must run the gauntlet as all other truths have done before. Having proved them in our own family we do not hesitate to say they are above all others we have employed, and our experience in this line has not been limited. Her mode of treatment is mental but not mesmeric. She does not claim to have a special gift of healing, but does claim to have the understanding which enables her to heal, and ability to impart that understanding to others, thereby enabling them to ‘go and do likewise.’ We hope she will persevere in her effort to introduce this new system, that by it mankind may be blessed, and its author receive due credit for her philanthropic labors and her high and noble purpose.

“B. F. ATKINSON.

“NEWBURYPORT, April 13, 1879.”

Brevities for Teaching Metaphysics.

Make it clear to the students, in the logic and on the principle of metaphysical science, that all is Mind, there is no matter, that when they commence practice, and would prove the powers of Mind, there will not be to their belief two forces at work and to control, namely, mind and matter, but Mind will be found supreme, and they can prove for themselves that in healing mortal mind they heal its body.

Unfold the latent energies and capacities of the student's mind to a degree of power and the perception of what is possible to Mind that will prevent them from dwarfing their mental resources by employing drugs or hygiene in place of Mind, or in lieu of God, to heal the sick.

Teach the student metaphysics, and then he will see for himself that a creed or doctrine, mediumship or mesmerism, are no parts or integrals of this science, whereas they hide its principle and break its rules until they finally yield to the higher stand-point of Truth. No one is acquainted with metaphysics whose apprehension of its divine principle rises no higher than to suppose that God, infinite Truth, works more for this result when petitioned to bless or to heal mortals. This finite sense of Omnipotence and Love robs our trust in, and true apprehension of, the divine principle of healing, its ever-presence and all-might. It deprives the individual of that faith in the metaphysical principle of healing that comes of understanding God even in part, causing the exercise of less faith in the divine principle of harmony than in the principle of music, which understood and demonstrated has

one result, but prayed to would produce no effect in science. Whatever is self-acting and eternal acts without being asked. You render the divine law of healing obscure and void to your own apprehension by limiting in belief, or in any direction, the benevolence, impartiality, and omnipotence of God.

A metaphysician never gives medicine, recommends or trusts in hygiene, or believes in the ocular or the *post-mortem* examination of patients. To consult a clairvoyant and hunt up disease only to chase it down is to make a reality of it in the first instance, and thus trespass directly on the rules and deny the principle of metaphysics. The metaphysician addresses himself to the task of making disease appear unreal to mortal mind; then he should not bring the *ipse dixit* of clairvoyance to make it appear more real just before he attacks it with the assertion that disease is a belief and error without reality or divine authority. It is not more metaphysical to see disease than to feel it; if you would destroy the sense of disease in feeling you are not to build it up by the sense of seeing. This metaphysical quackery stands on the old platform that there are two principles instead of one to science, and these two are good and evil, diametrically opposed to each other, and yet in partnership, a truth and error at work to produce the results of Truth only. Students of metaphysics, mistaught by some mountebank, have inquired of our students when it was safe to check a fever. When you cannot cure a fever metaphysically after admitting this error of physics, namely, that a fever must run its course. Fearing and admitting the power and necessities of matter never follows with those taught the metaphysical fact that all is

Mind. Individuals mistaught have said to us, "We give medicine for certain diseases, to start the recovery of our patients, but finish them up with mind." Now, what is the principle of that practice, matter or mind? The scientist begins his demonstration on its principle, and has no two principles to govern it. Any other method called science is a perversion and misstatement equivalent to trying with mathematics to multiply eight by four and produce forty, then multiplying eight by five, adding the products, and calling the amount forty, and the process mathematics.

The principle of metaphysics is God, unerring Mind; then to suppose that rhubarb can assist God in curing liver-complaint until the Almighty is able to help Himself is to subvert our metaphysics.

Having suffered sufficiently from charlantanism in *materia medica*, we desire to keep quackery out of metaphysics. The two-edged sword of Truth must turn in every direction to guard the Tree of Life. Attempting to mingle Truth and error in one mind, and with that mind to heal the sick, is like placing knives in the hands of infants, whose ungoverned movements cause them to wound themselves and others. It is to be hoped that the Massachusetts Metaphysical College will afford an arrangement by which students may become safe teachers of metaphysics.

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